

THE CHINESE RECORDER

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JULY, 1913.

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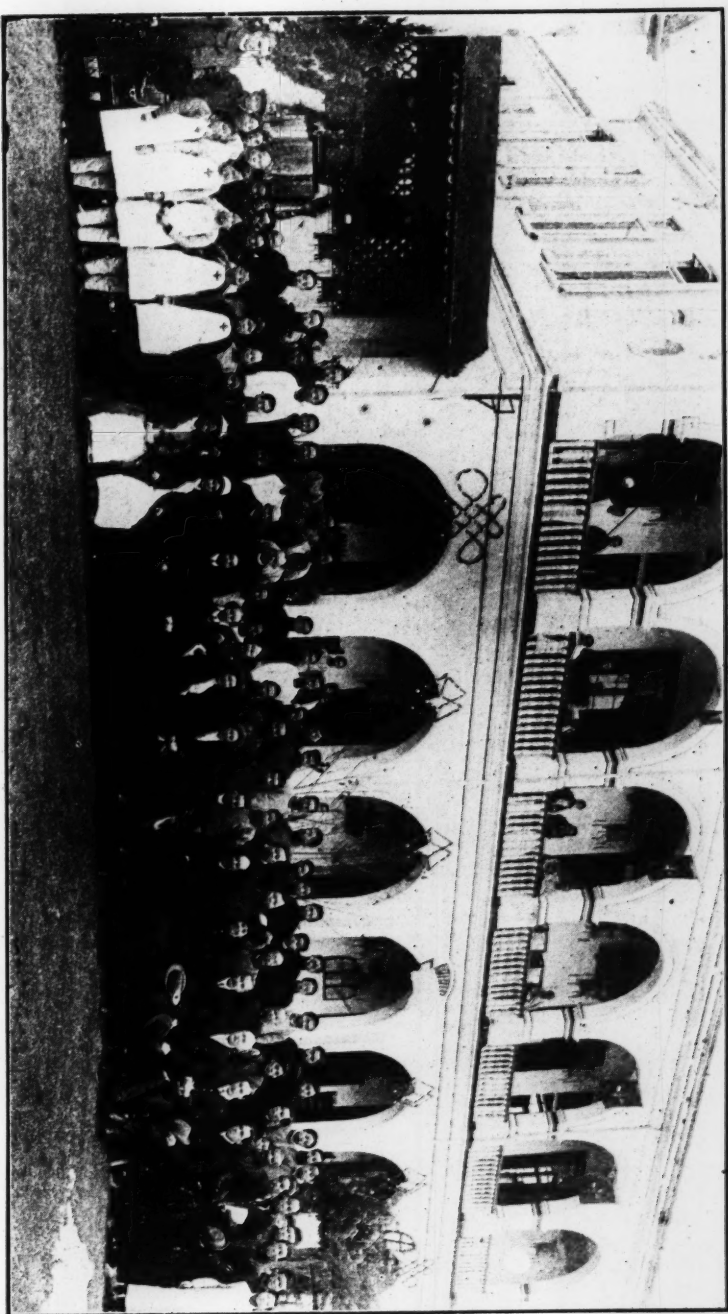
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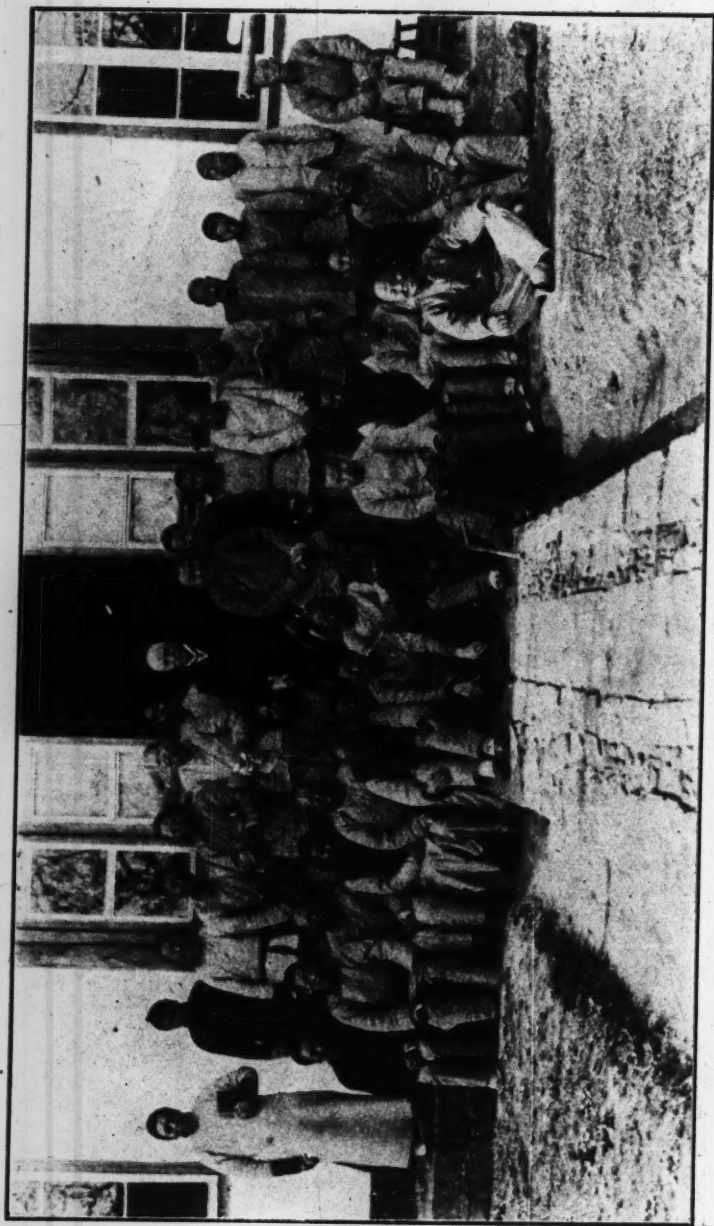
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HANGCHOW MEDICAL MISSION.



DEPUTATION FROM LONDON, HOSPITAL STAFF, STUDENTS, NURSES, SERVANTS, ETC.

HANGHOW MEDICAL MISSION.



DR. D. DUNCAN MAIN IN THE MIDST OF THE LEPERS AND MAKING THEM SMILE AT THE RIGHT MOMENT.

THE CHINESE RECORDER

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VOL. XLIV

JULY, 1913

NO. 7

Editorial

An Open-minded Attitude.

WHEN our Lord, in fulfilment of prophecy, came as the promised Messiah He was rejected by His own people because of His failure to manifest Himself according to their interpretation of the promise, which they mistook for the promise itself. The history of the Christian Church shows many instances of rejection of truth on the part of Christian people laboring under the same misapprehension. It is not always easy to say whether the truth is injured more by its friends or by its enemies. In more recent years this has been particularly true in many branches of Christian learning, not the least of those so suffering being the two referred to by Bishop Bashford in this issue of the RECORDER. At the outset startling statements were made which later became more or less extravagant. Naturally, devout Christians were apprehensive with an apprehension that soon developed into fear, and as the fear grew it made them blind to the fact that the scientists and theologians themselves were divided into conservative as well as into radical groups. That in the early days there was a danger of going too far there can be no doubt; but that this danger has existed of late years may very reasonably be questioned. At any rate it may safely be said now that the question has two sides, each of which is entitled to a respectful hearing. Both evolution and the so-called higher criticism have brought to light too much knowledge and inspiration of a positive sort for them to be dismissed without

consideration simply because some of their advocates have gone to extremes. It has been largely because some Christian people have declared these subjects subversive of Christianity that there have withdrawn from the Church many who believed them to contain great and indisputable truths that could not be denied. Many of the greatest minds in the Church accept much of their teaching and declare it to be very decidedly Christian. Surely our best course is to avoid all panic, and not to mistake our own ideas of what Christianity is for what Christianity actually is.

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**The Power of
Lamaism.**

THE fact that Tibet is prominent politically at the present time makes quite timely the article by J. H. Edgar on the religious life of the hermit nation. The Tibetans, though secretive by nature, are yet, like all people, rapidly becoming known to the world at large. In this article we are greatly indebted to Mr. Edgar for a clear insight into both the strength of Lamaism and some of the philosophical reasons for that strength. The hold of Lamaism upon the sensuous side of its adherents and the centralization of authority, together with the complete union of Church and State, present a group of difficulties in the way of Christianity that might well challenge the faith of Western churches in somewhat the same way that Islam has done. One is, however, encouraged in recalling that just as Mohammedanism is beginning to yield to the pressure of Christian consecration, so in time Lamaism will have to yield, even though at present the most promising point of attack is not very clearly seen. It would appear to be a problem that only a united Christianity can solve. We hope that the religious zeal of Chinese Christians will be so awakened that they will count it a privilege to win this nation for Christ; for Tibet is a marvellous opportunity for the missionary endeavor of the Chinese church.

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**Missionaries
on Furlough.**

THE article by Dr. Hunter Corbett on "Missionaries on Furlough" has only one fault, and that is, its brevity. While it is an echo of days that have past, yet it is good advice for the present generation of missionaries. President Finney, however, was dealing with only one phase of the use of the missionary's time while on furlough. He should endeavor to give a message that should

stimulate those with whom he comes in contact, and this, too, without either over-stating the favourable side, understating the difficulties, or simply selecting that which will help bolster up his particular plea. But in addition to attempting to furnish inspiration, there should be a frank discussion of problems as they are. Then while there should be a certain amount of time given to deputation work, and a certain amount of time allowed for recuperation, there should also be definite planning so that the missionary on furlough may by studying, or by taking advantage of special opportunities for investigation, get into touch with modern ideas and the most advanced methods in any line of work. Some of the solutions of the problem of serving humanity, which are being discovered at home, are applicable on the mission field. Besides bringing the home constituency into touch with the needs of mission work, a furlough ought to bring the missionary into touch with modern life at home.

* * *

**Influence of
Missionaries.**

THE biographical sketch of Dr. E. C. Bridgman, which will be followed by similar sketches of other pioneer missionaries, serves to remind us that there is a general phase of the missionary influence which ought not to be overlooked. Not to all of us is given the opportunity of directly influencing important diplomatic negotiations. Nevertheless, no matter how closely the missionaries apply themselves to their special task, the influence of the missionary body goes beyond the actual confines of Church work, and the general impression that a group of missionaries, or the whole missionary body, makes as to their attitude towards current movements for reform is one whose importance should not be overlooked. We cannot help remarking, also, in connection with this article, in which reference is made again to the controversy over a proper rendering into Chinese of the word for God, that there are some problems that only God can solve, and some issues that only He can settle. The term question is one such. It is possible that the future organic relation of the various communions will be settled in some such way. The inference, therefore, is that when sharp division arises over any problem it should for the time being be taken out of the arena of discussion in order that God may solve it in His own way; in the end solving it to the better satisfaction of all.

**Missionary
Responsibility.**

Two articles in this issue both suggest certain phases of missionary responsibility. One by Rev. R. F. Fitch, on his trip to the Philippines, emphasizes the responsibility upon the missionary body for linking up the lives and aims of students in mission schools to the call and opportunities for social reform. This article reminds us forcibly, also, that the school is not an end in itself, but the means whereby the energies of the youth that come under our influence should be linked up to practical present day needs and problems. We are responsible in a large measure for the direction taken by the lives which pass through our schools.

The article by Rev. C. E. Patton, on "The Limits of Missionary Responsibility," points out the responsibility of the missionary for the inculcation and cultivation of both the desire and the willingness on the part of Chinese Christians to attain a measure of real self-support. The problem of so using our resources and so meeting our opportunities as to allow full scope to Christians in China for the development of ability to undertake and support Christian work in China is one of a most delicate nature. We anticipate that in the coming months much attention will be given to this problem, and that for a proper solution of it much prayer will be offered. We do not desire to see the Chinese Churches drawing off to themselves and the missions also confining their efforts to certain well marked out lines of activity, so that while the missions and the Chinese church will be running parallel, they will yet run apart. That is, it is true, one way of securing self-support on the part of the Chinese, but such a division would not be in accordance with the principles of Christian fellowship which are fundamental to our faith. The solution must include such a working together of Chinese Christians and Western Christians that they will move as one in coöperative effort for the carrying on of the task of bringing the Gospel to China—a task concerning which there should be no division. It seems to us that the present tendency is in this direction.

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**Signs of the
Times.**

IDEAS gain ground but slowly; the greater the idea the more slow the progress. Yet there is a persistency and deathlessness about ideas which should encourage every advocate of new and better things.

We are now living in the day of world-ideas. A few significant signs culled from various magazines on our exchange table will help to fix this in our minds. In 1912 there were held more than 150 international gatherings, many of which focused on moral reforms, such as the abolition of opium, alcoholism, and white slavery. Christian work also had its part in these meetings, which looked at life from a world view-point. Such gatherings go far to answer the following question raised in *The Constructive Quarterly* in the article on "Pacific and War-like Ideals," "Is it so impossible that there should be a public opinion of the whole world; is it so impossible that the opinion of the world shall be organized?" This world-opinion seems even now to be in the making. The Christian forces of the West have an Edinburgh Continuation Committee which represents the world-wide missionary effort on the home side, and which has its counterparts and links in somewhat similar committees on the various Mission fields. Two magazines, *The International Review of Missions* and *The Constructive Quarterly* are intended to give expression to the voice of Christendom at large. A United Missionary Campaign has been organized in the United States, which is intended to concentrate on the problem of financing the world-wide work of Missions. An appeal signed by thirty representative Churchmen in Canada urges that ministers of other Churches be admitted to Anglican pulpits, and that Christians of all denominations be welcomed at their communion services. These signs serve to indicate the tremendous forces that are rising behind racial, national, and denominational barriers; forces that will ere long overflow and carry away much in international and denominational relationships that has stood in the way of human progress. World-issues are coming to the front. The forces of Christianity on their part are slowly preparing for a world-campaign adequate to the opportunities of the new day that appears about to break.

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**The Constructive
Quarterly.**

It is fitting that the RECORDER should extend a formal welcome to *The Constructive Quarterly*, the first number of which has just come to hand. It appears to be the intention of the Editorial Board to publish a magazine that will maintain the

relation to Christian Churches all over the world that *The International Review of Missions* has to the work of all missionary societies. It will thus furnish a medium through which the various branches of Christendom may get better acquainted with each other's views. That at least ought to do something towards decreasing the bitterness which has sometimes in the past arisen when the various communions have come into contact with one another. The scope of the magazine is well indicated in the inclusion in this number of articles by representatives of the Russian Church, the Roman Catholic Church, the Methodist Church, and the American Baptist Church. The movement for international peace is represented in a suggestive article on "Pacific and War-like Ideals;" the problem of Christianity and the labour movement is dealt with under the heading of "Religion and Labour," and a most helpful article on "An American Saint," sets forth the peculiar genius of Henry Clay Trumbull as a worker for individuals. Since the various branches of Christendom have here a medium through which they may speak together, we hope that they may, by recognizing more fully the good in each other, find a way of settling some of their difficulties.

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**Co-operation and
Convictions.**

THE following suggestive paragraph is quoted from an article in *The Church Missionary Review*, on "Is the Multiplicity of Missions a Hindrance to Christianity?" by Rev. L. Byrde, B. A.

"Where there is real divergence of faith it is impossible to expect any form of unity; where there is heresy there must be enmity; but where there is an approximate unity of faith it is right to look for greater unity of action. This is one of the live questions of the day. How, then, can this unity (not necessarily uniformity) become a reality? There can be no question but that among the Missions, both standard and non-standard, a far larger measure of unity could be attained without any sacrifice of principle or efficiency. As a matter of fact principles now held individually could be held conjointly, and efficiency would be vastly increased. In this connexion Dr. Horton will bear quoting again, although he is referring to India: 'The area of India is vast indeed—2,000 miles north

and south, 2,000 east and west. For such an area and a population of 315,000,000, an army of 5,000 missionaries may seem ludicrously inadequate. But it will not be inadequate if it is doubled in power by co-operation and trebled in efficiency by an adequate and intelligent support from the home base.' China can be inserted for India in the above, and everything else will hold true. For the sake of intelligent co-operation in the mission field it is to be hoped that the Churches at home will set to work to minimize their differences and to magnify their agreements. In the face of the need of the world and the call of Christ it is pitiable to realize the minute causes that stand in the way of a vast increase of efficiency.

Looking again at China, we see that, though there is cause to deplore our unhappy divisions, in God's providence the Gospel has probably spread faster than it would have done without them, and also that, though we may not agree with all that has been done, we can rejoice that multitudes have learnt of God in Christ. And now the Holy Spirit is leading the Church back to its original unity, so that our Lord's desire may be realized, and that 'the world may know that He was sent' when they see His disciples 'perfected into one.' "

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**Seventh Day
Adventists.**

WE regret to feel it necessary to mention disparagingly any body of people working in China, but our attention has been called to certain features of the work of the Seventh Day Adventists in a way that forbids us passing it by. Zeal in advocating denominational beliefs can be understood; the error contained therein, also, can be offset by special instruction on the part of those affected. But this Society seems to have adopted methods which not only show intention to ignore the rights of other Missions, but are marked by acts of unfair dealing which in some instances are said to be of a character opposed to the principles which should govern Christian conduct. How work carried on through such methods can result in good for the Chinese we do not see. Conduct essentially Christian is a *sine qua non* of the right to recognition as Christian workers. We hope that the actions criticized are due to the indiscretion of individuals and not to settled principles of the Society; in any event there is need for careful readjustment. Converts, but not perverts, should be the aim of every Mission.

The Sanctuary

"The effectual fervent prayer of a righteous man availeth much."—St. James v : 16.

"For where two or three are gathered together in my Name, there am I in the midst of them."—St. Matthew xviii : 20.

ALL'S WELL.

The day is ended. Ere I sink to sleep,
My weary spirit seeks repose in Thine.
Father, forgive my trespasses, and keep
This little life of mine.

With loving-kindness curtain Thou my bed,
And cool in rest my burning pilgrim-feet;
Thy pardon be the pillow for my head;
So shall my sleep be sweet.

At peace with all the world, dear Lord, and Thee,
• No fears my soul's unwavering faith can shake;
All's well, whichever side the grave for me

The morning light may break.

HARRIET MCEWEN KIMBALL,
in the *Living Church*.

PRAY.

That the Chinese may constantly grow in the Christian virtue of patriotism. (Page 407.)

For such fair interpretation of both Christianity and science that it will be seen there is no conflict between them. (Page 408.)

That the Tibetans may be converted from their Lamaism to a correspondingly vigorous Christianity. (Pp. 411 ff.)

That all missionaries on furlough may follow the apostolic example in rehearsing all that God has done with them and how He had opened the door of faith unto the Gentiles. (Page 421.)

That those responsible for mission policy may have the stalwart faith that extends work at the call of the great Lord of the harvest. (Page 423.)
For so stable a government in China that the results of Christian missions may be conserved. (Page 424.)

That for each student in our Christian schools there may be one missionary who knows his difficulties and home circumstances, takes a personal interest in him, fathers him, and to whom the student will come when in

difficulty for help and for advice. (Page 427.)

That we may have large success in our effort to train up these students with the idea of Christian service as the most attractive and inspiring call which a man can ever hear. (Page 431.)

For such a perfect fellowship between missionary and convert that the question of "foreign and Chinese" may never arise. (Pp. 432 ff.)

For the Educational Association of China, and its secretary in his work. (P. 438.)

That the efforts of the Chinese government to eradicate the opium habit may always be sincere and that they may be successful. (Page 438.)

THE PRAYER OF A CHRISTIAN WORKER.

O Lord my God, I am not worthy that Thou shouldst come under my roof; yet Thou hast honored Thy servant with appointing him to stand in Thy House. To Thee and to Thy service I devote myself, soul, body, and spirit, with all their powers and faculties. Fill my memory with the words of Thy law; enlighten my understanding with the illumination of the Holy Ghost; and may all the wishes and desires of my will center in what Thou hast commanded. And, to make me instrumental in promoting the Salvation of the people to whom Thou hast sent me, grant that I may faithfully by my life and doctrine set forth Thy true and lively Word. Be ever with me in the performance of my duties; in prayer, to quicken my devotion; in praises, to heighten my love and gratitude; and in preaching and teaching, to give a readiness of thought and expression suitable to the clearness and excellency of Thy Holy Word. Grant this for the sake of Jesus Christ Thy Son our Savior. Amen.

GIVE THANKS.

For the recognition of Christianity accorded by the Japanese Government in the National Conference of 1912. (Page 408.)

For the example of the life and work of Dr. Bridgman. (Pp. 423 ff.)

Contributed Articles

Attitude of Missionaries toward Evolution and Higher Criticism

RT. REV. J. W. BASHFORD, D.D.

IT will be remembered that when the Japanese were emerging into their present advanced intellectual stage Herbert Spencer was regarded by them for some years almost as their official intellectual adviser. Mr. Spencer held that the State and the Church do not designate existing entities but only notions of the mind; and hence, that the sufferings and especially the death of men for the Church or State have no justification in science or philosophy. Hence, he condemned burying national heroes in Westminster Abbey or the erection of monuments to men like Nelson, on the ground that such honors tend to lead the race away from its goal of individual well-being. In a word, the Spencerian ethics, based upon the utilitarian philosophy, condemned patriotism and still more all religious devotion. Unfortunately, Mr. Spencer claimed throughout that his teaching rested upon evolution and the latest discoveries of modern science. Unfortunately also, missionaries and ministers in the home lands, engrossed with other duties, had little opportunity to follow the real developments of modern science and to challenge the conclusions which Spencer, Haeckel, Huxley, and others drew from the discovery of evolution.

It is a striking fact that when the Japanese came to a life and death struggle with Russia they forsook the Spencerian teaching *en masse* and amazed the world by their patriotism. Every missionary knows that patriotism is a Christian virtue. Just as God brings us into the world through human birth rather than by direct creation, and the family is ordained by God to call us out of sheer individualism into the service of the family, so God has set families into nations in order to call us out of the narrower service of the clan into the larger service of the nation. Not only did the Japanese break completely with Spencer in their political action, but they found his material-

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

istic philosophy operating unfavorably in education, and in 1912 called the first Japanese National Conference, to which the Christian Church has even been officially invited, in order to plan for some religious training of their children. But unfortunately, with their almost universal training in western science and their acceptance of evolution, the Japanese have been led to the false conclusion that Christianity is opposed to the established results of modern science. Had the Japanese known that there is not the slightest conflict between Christianity and science when each is fairly interpreted, we believe that in breaking away from the bad results of the materialistic interpretation of science on the subjects of patriotism and education, a multitude of leaders could have been won to the entire Christian program. But while we think that some of the missionaries of Japan failed to make as much of a magnificent opportunity as they could have done had they themselves recognized that evolution is capable of a theistic interpretation, we recognize many notable exceptions. We need only mention that Nestor among missionaries, Dr. John T. Gulick, who not only accepted the doctrine of evolution, but made some real contributions to it and who found in this doctrine such a confirmation of theistic and Christian beliefs that more than any other human being he led Professor Romanes back into the Christian faith.

It is worthy of note that a recent poll of the American Scientific Association by an enterprising newspaper reporter brought out the fact that over 99 per cent. of the men attending that annual meeting of the Association accepted some form of evolution, while more than 80 per cent. of them were professed theists, and a majority of them were Christians. The last edition of the *Britannica* while holding that evolution in some form may be regarded as an established fact of science, nevertheless, devotes more space to Christianity and its allied themes and treats Christian truths more seriously than perhaps any former edition of the *Britannica*; and the *Britannica* probably takes the highest scientific rank of all the encyclopedias published in the English language. It will also be recognized that while the leading colleges and universities of Europe and America teach evolution, nevertheless, Christianity is more generally accepted in theory and has a larger number of followers among professors and students to-day than perhaps in any preceding period since

the Reformation. Certainly, therefore, the greatest scientists from the days of Galileo and Kepler down to the days of Sir William Thompson and Sir Oliver Lodge find no conflict between Christianity and science. So also philosophy has swung away from materialism and has become increasingly idealistic from the days of Kant down to Bergson, James, Bowne, and Eucken. We need fear no condemnation of the most earnest and devoted Christian life and the highest and most unselfish missionary sacrifice by any sane science or philosophy.

Unfortunately, we are in the midst of a transition period in regard to the higher criticism and are not yet able to survey the field at the close of the struggle. A good many missionaries feel that the higher criticism of the Bible will not only weaken but destroy all missionary zeal. While we are not at the end of the critical examination of the Bible, two results growing out of the struggle of the last fifty years may tend to hearten all earnest missionaries. First, ex-President Eliot, while not personally accepting evangelical Christianity, has told his Unitarian friends in America that it is the evangelical Christians who are attempting to conquer the world with their faith, and that Unitarianism has never attempted to invade a land whose inhabitants were sunk low in superstition and transform the character and civilization of these people by its teaching. We need not be greatly troubled, therefore, by the fear that an anti-supernatural higher criticism or any form of theology whose impotence in changing hearts and transforming characters is being demonstrated by the scientific test of experiment is speedily to capture the mind and heart of Christendom and paralyze missionary effort. A second fact has been established as the direct result of higher criticism. We must admit that some leading higher critics like Strauss, Baur and Renan made a strong attempt to destroy the historical character of the New Testament by the supposed demonstration that our present Gospels belong to the third and fourth centuries and are a result of a long growth of myths and legends around a human character. The battle in regard to the historicity of Christ which raged for over half a century has terminated in an agreement upon the part of all scholars that substantially the larger portion of the New Testament belongs to the first century, and an admission of the historical character of Jesus Christ. Remembering that unbelievers had chal-

lenged the historicity of the Gospels for centuries, this result of such a battle in historical criticism as the world had never known before furnishes boundless hope for the ultimate outcome of the higher criticism. We may say without fear of successful contradiction that partly in spite of and partly as a result of eighty years of higher criticism the acts and teachings of Christ rest upon a better established historical foundation than ever before since the days of the Apostles.

On the other side, we must recognize that the higher criticism has revealed the growth of the Gospels and brought to light problems connected with this growth, and has achieved results in the Old Testament which it is unwise for missionaries to reject. Hence, we urge that the attitude of missionaries toward—not the latest books in science, philosophy, and theology, but the well established results of philosophy and science and theology be one of hearty welcome. While these results mark the recognition of some form of evolution as the method by which God has guided life in its development, and the overthrow of a mechanical theory of inspiration extending to every word of the Bible and guaranteeing the accuracy of every incident mentioned, they mark also the overthrow of the materialistic conception of nature and the recognition of an idealistic philosophy; they make clear the fact that most of the New Testament was written in the first century and that Jesus' life rests upon a firmer historical basis than the life of Cæsar or Alexander; they establish beyond controversy the fact that the Old and New Testaments furnish us a genuine revelation from God culminating in our Lord and Saviour Jesus Christ. Recognizing, therefore, the impregnability of our fundamental position, we missionaries who seek to use every means of bringing pagan peoples to the knowledge and service of Christ, should lay aside preconceptions, keep our minds open to new truth, and should not fight facts which science and historical criticism will surely establish in China as they have already established them in other lands. Upon the contrary we should diligently master and thankfully use for the advancement of the Kingdom such added knowledge of God's ways as science and all true criticism are making known to the world.

There is a certain noble intolerance in truth which can no more be abated in Christianity than in science. Two and two make four—no more and no less—and any attempt to concede one jot or tittle in science for the sake of peace is vain. So

also not one jot or tittle shall pass from the law of God in the spiritual world until all of it be fulfilled. But we must equally maintain the infinitude of Christ: "He is the true light, even the light which lighteth every man coming into the world"—not only since the advent but from the beginning, and not only in Christendom but in all the world. Remembering that our Christ is no absentee God, we must be not only praying but watching for His presence and expecting new light from Him to break out of science and history and religions.

The Centralizing, Civilizing, and Absorbing Power of Lamaism in Tibet

J. HUSTON EDGAR.

LAMAISM judged by sin-moulded faces, Chinese gossip, and temple indecencies might be condemned too readily as an unclean leaven bringing moral, mental, and physical death to an interesting people on the Roof of the World. Others, again, who have had time, inclination, and opportunity to study systems like polyandry, and the social conditions that allow it and kindred abuses, might with more justice denounce Lamaism as "salt that has lost its savour," and be anxious for it to be "cast out and trodden under feet of men." But while charges against Lamaism may be proved directly and indirectly, and even more serious ones legitimately suspected, there remain facts so important and significant in another direction, that an ethnologist's reputation would deservedly suffer if they were not frankly recognized. For while the origin of the Tibetan people is still a problem to be solved, it seems certain enough that we may trace them to widely separated, cognate tribes who at different times in history migrated to this zone in Central Asia, and have been welded into one race with a common language, and have had their souls bound by an exotic religious system in which a Holy City and an Incarnate God bear a preëminent part. Lamaism has done this, and such facts in the history of any land may not be ignored. But Lamaism has been working in other directions. That Tibet has remained, in a measure at least, independent of Saxon, Slav, Tartar, and Goorkha argues well for the patriotism of the people. And here, again, many

of us are quite sure—apart altogether from any questions of expediency regarding the working out of their own salvation by inferior races—that this strange brotherhood which claims a position on earth higher than all earth-born nobility has been the undoubted cause. And it is to hint, rather than tell, how this strange land has been bound by the power of an Incarnate God, and the charm of a holy city; and how its people have not only become the heirs of a common language, a really wonderful literature, and an interesting culture, but how by it they are actually escaping a destiny little better than South Sea Island savages, that this article is written.

I.

In this great centralizing work religion has been directly and indirectly the most potent factor. From the earliest times Lamaism sought to establish a brotherhood midway between the "gods" and men, with a definite centre which was to be the abode of their Chief Incarnation. Their minor deities were placed in the regions conquered, thereby not only giving them the characteristic religious sanctity, but making them mercantile and political centres as well. The power of this holy city will be apparent to all. Here is the home of the Incarnation par excellence who in the eyes of millions is the only Benevolent Being in nature. Soon this Lhasa, the abode of gods, will become the centre of all Tibetan holiness, culture and learning. And, as a matter of course, to it, from sun scorched valleys and frigid steppes the tribes will gather to crave the blessing of their god; and when they return home it will be to tell with strange joy the story of the great city and the real existence of a Saviour for weary men and toiling women. If anyone doubts the sincerity of the pilgrims, or the value attached to the pilgrimages, he should watch many a poor creature burdened with his great iron-shod gloves prostrating himself over the weary roads that lead to Lhasa.

But the influence of a few thousand pilgrims a month is as nothing to that arising from Lhasa as the great centre of Lamaist learning. Here we may note something of the potency of the system, and cease to marvel that it has conquered the Tibetan world. It is difficult to learn what proportion of the population enters the lamasery, but we may safely say that every family aims at having one representative there. In Lhasa these youths, as often as not wild young nomads with a preliminary

training in the local lamasery, study for some years: in all cases long enough to enable them to master the system of Lamaism and become professional priests, and often clever specialists in the secular crafts. Then, full of faith and wild ambition, they return to the lamasery which represents their district: a lamasery which may be situated at the very confines of the Tibetan world! And just here stop and marvel, if you please, for we are dealing with Lamaism militant. If Lhasa had been content to remain a great magnet only, drawing men to an earthly Nirvana she would have been successful in an orthodox Buddhist manner; but now Lamaism really means that in every region where Tibetans exist, there are not only loyal, trained monks representing the claims and culture of Lhasa, but an organized brotherhood, whose abbot is a minor Incarnation and whose lamasery is Lhasa in miniature! And so the tendency is for the laity to believe that their relatives, the Lhasa-trained priests, form the link between them and the local Incarnation, and all are links between them and the more advanced deities at Lhasa. And it is not unlikely that the local lamaseries and those in Lhasa are the only Heavens known to the nomad, while his own kith and kin must necessarily become gods of varying degrees of potency. Here then is a system which gives Tibet a powerful class true to Lhasa and the potentates there, and a lay population in all parts of the Tibetan earth true to the priesthood, made so not alone by the power of a religious idea, but also by the ties of human relationship! How militant lamaism works towards its ideal will be seen by a glance at the great Litang lamasery. This "abode of gods and holy men" has a reputed population of 3,700 clerics who come from the outlying districts formerly under the native princes of Litang and Hsiang-ch'eng. Within the walls of this Holy Tower are seventeen lamaseries with abbots, the lamaseries representing the secular districts or political divisions of the quondam principality. Now over all these lamaseries—the abbot and his clerics—there is an abbot-general who has a very definite control over his junior abbots. In this way the most remote regions in the principality are affected; for it is evident that thousands of sons and other relatives from the unknown regions around are centred here as Lhasa-trained lamas; and thousands more visit the lama colony every year as friends of the former. Then there are yearly festivals and holy days without number which are

continually attracting large numbers of sight-seers. But large lamaseries have special reputations, and daily acquire new ones. Litang is no exception, and we find it visited by crowds of pilgrims and lamas from other regions and lamaseries who buy charms, relics, books, and receive the blessing of local celebrities and Incarnations. They also carefully circumbulate the holy places and obtain the benefits to be derived from any sacred or virtue-giving object. We must remember, too, that the gorgeous decoration, massive architecture, ornate worship, the gay dress of religious actors, and the bright and highly ornamented women—all directly or indirectly connected with the ordinary or extraordinary seasons of worship—have a centralizing and civilizing power which is by no means easy to gauge. And so it is that we find even here on this bare, barren plateau 14,000 feet above the tide, our miniature Lhasa—Lhasa with its God, its lamas, its relics, its worship and its power! In fact the claims are the same: Litang is "Lhasa," but in a less degree. And even to-day the most absurd legends about the occult power of former and present day lamas are readily believed by even Chinese officials of repute.

But Lhasa stands for the culture and erudition of Tibet. Here again we find the trained priest applying his knowledge. He has been to the great colleges in Lhasa: now on his return it is his duty to impart his culture and knowledge to the *sans-culottes* around him. And, although we grim critics of the West will laugh at his ignorance, he can read, and write, and print, and carve, and paint, and play a thousand antics with his fingers on drums, flutes and many instruments of music. And this knowledge alone fits him to prepare others for the colleges at Lhasa; and the important laymen for secular duties where reading, writing, and painting are necessary. In this way he has a real influence on princes, headmen, merchants, interpreters and other influential laymen who must always require his tuition. It is only fair to state here that his literature—translations from Chinese and Sanscrit—is so voluminous that Western scholars have thought it worth while to spend years of their lives investigating it. In the Litang library, for instance, there are 40,000 carved blocks by which the 108 volumes of the "Buddhist Bibles" are printed. But quite apart from mere printing there are books so beautifully written that the best copyist of pre-Norman times might not be ashamed to sit at the feet of the lama.

In other arts, also, they are no mean experts. Almost any lamasery will bear testimony in paintings and mural decorations to lessons mastered in Lhasa by able men ; and the fine carving and patient gilding seen on many of their idols is not the work of uncultured men and unthinking nomads, while the instruments employed in their ornate, complicated ritual presupposes a knowledge of metallurgy as well as proficiency in the art of metal working. Indeed, a closer inspection of their fine work in stone, bone, brass, silver and gold will only establish their claims to masters of the art of carving and engraving. And in case some may think this is a "tale of a tub" I would remind my readers that their charms, pictures, and instruments of worship are gladly bought to decorate the homes of the scornful West. Again, architecture in a land of nomads might be, according to some, no subject for inquiry, but I assure the reader that the solid masonry of the lamasery buildings and the glittering gilding of gold on many a fine temple are accomplished only by bold thinkers and clever artificers. But men know well that these exponents of the art of Tubal-Cain learned it not from dwellers in tents in Tibet or the marches. "This is from the Holy City" they say "and is a higher form of architecture than tents in Tibet or temples in China." And if the Lhasa-trained brother seemed a new creation to the poor layman in some distant nomadic home, how glorious must the brilliant lamasery seem to the unkempt visitor whose dreams of architecture were limited to tents or rude paintings? And does it seem strange that this ornate culture in constant contrast with the native savagery of the steppes might suggest a miraculous or Divine origin?

The variety of musical instruments would demand an entire article ; and to be proficient in some requires years of hard study. But that these lamas know their business no one who has listened to the wild, surging charm of their services will doubt for a moment. And this proficiency, too, is important, for Tibetans are intensely fond of sweet sounds.

II.

In the first part of my paper I have tried to show how Lamaism as a religion must be both a civilizing and centralizing force. I hope now to show how this work is continued in the most pronounced way by commerce—the very natural outcome of such centralization. You will read that the foundation of a

lamasery is guided by occult but inviolable principles. Mercantile supremacy for Lamaism is not explicitly mentioned, but it is open to question if it has not often a casting vote at least. But even if it had not, a good lamasery, with trained priests related throughout the district, would demand something like a commercial rendezvous. And assuredly, the lama is trained to make the most of such opportunities. Nay, more; while to be good in some hazy way may be the aim of some, to inherit the earth is the dream of all. And in the course of time their opportunities in this direction have been wonderful. The lamasery is without doubt the embryo of the Tibetan town. As time goes on the concentration implied by a lamasery—at first entirely religious—will naturally suggest an opportunity for making money out of the local produce, and in a short time regular traders from afar will either reside in the environs or visit the centre regularly. Here the wares of India, China, and Tibet will be sold or bartered for the rich products of the plateaux. It must be remembered that the priests, who are in full sympathy with such a development, will make room for the traders in the lamasery buildings and add considerably to their wealth by selling charms, paintings, engraved stones, and rendering their professional services. That the secular value of their miniature Lhasa may be retained we find that they often have the monopoly of valuable industries and trades, and even claim the right to rivers, forests, and mineral deposits. In the Derge lamasery, and formerly at Hsiang-ch'eng, they have, or had, the monopoly of all work in brass, silver, and gold. In the former place, too, an important paper industry is controlled by them. In Yenching on the Mekong, valuable salt springs were their property; and the quantities of xylographic type in many important lamaseries indicate how profitable the trade in books and charms must be. The lamas at Litang are all keen traders, and besides owning flocks and herds of their own do a thriving business in all the local products. It is said, too, that they encouraged brigandage, a suspicion that is not unlikely since almost all their relatives were interested in no other occupation. Their position, too, undoubtedly enables them to have large sums of money at their disposal, and as a rule, while safeguarding themselves, the interest is ruinously high. In conclusion, it will be seen that in all this centralization the lamasery is enriched and the lamas are in a position to make their own

terms with nomads and merchants around. And as a rule no matter how thriving the Tibetan town becomes, it must always be the handmaid of the system, for the lamasery and the priest over-rule every consideration because they dominate every class. And this supremacy was no unforeseen development, for Lamaism presupposes this very result, and could endure no other.

III.

We may realize by this time how as a consequence of certain ideals a far reaching union has resulted which has not only put Tibet in the hands of the lamas, but has been responsible for an interesting and fairly developed civilization, when the genius of the lay Tibetan would, most assuredly, have done no such thing. And that this success was from the lama and in all parts of Tibet almost entirely for the lama few will doubt. But religious enthusiasm and commercial activity do not alone produce towns and civilize savages. The lama recognized that in the interests of law and order some form of government distinct from his lamasery ritual was necessary. Hence the recognition of the Dalai Lama as the temporal as well as the spiritual head of most Tibetan regions. And strangely enough this claim is based on an ancient gift from China. History informs us that in the latter part of the 13th century the sections of Tibet known as Tsang, Kham, Yü, and Amdo were given by Kúblai Khan to one Pagspa Lodoi-Gyal-ts'am for services rendered at the Mongol court. This established Lamaism on a firm basis, and the dual power principle of Lhasa was imitated wherever Lamaism penetrated, and it penetrated everywhere. And so it came to pass that the agents of the Dalai Lama wherever found, were either independent of any secular ruler or moving in that direction. But although the claims of Mongol dynasty never seriously interfered with the ideals of Lamaism but rather encouraged them, the splendid conquests of nearly two hundred years ago seemed to pronounce the death sentence in the marches at least. China knew that a militant Lamaism supreme in spiritual and temporal realms must nullify her best efforts, and to obviate such an unpleasant result set up powerful native satraps who were to rule the lay population as the agents of China. But lamas smiled, assisted in the good work, and then in the most unblushing manner set to work to use

this new factor as a weapon for new victories. For whatever China's ideal system might have been, the power already claimed and owned by the lamasery compelled China to have the civil centre in the vicinity, and consequently, in time, we find the representatives of the secular power, which had the same faith in the lama as the nomad, completely under Lhasa, and his whole political activity modified by the local Incarnation and his quasi-divine colleagues. How far any distinction between the lay and priestly power was recognized in Tibet might be a subject for great difference of opinion, but we know from experience that during all times of stress and political unrest the native prince was wont to throw in his lot with the lamasery, and the Dalai, not the Emperor, was shown to be the heart's desire of the nomad and his chief. In view of all this it is not difficult to understand how even in the marches, that which the lamasery made necessary—secular government—and the form deemed expedient by China—administration by hereditary Tibetan rulers—became the daring handmaid of the Dalai, and glorified the priesthood in a thousand different ways! For now to the centralizing and civilizing power of religion and trade we must add that of political power, which with its court and retainers, wealth, beauty, and culture, and the better interpretation of law and justice, became the tools of the lama to centralize and civilize. And so when Lhasa lost in name she gained infinitely by her greater opportunities not only to propagate Lamaism but to make it necessary to the lay population. That this secular power, invented by China and upheld by Peking and Lhasa, was for centuries an aid to Lamaism is tacitly admitted by that country, when she by an imperial edict abolished the much discussed system of hereditary rulers.

But what power had Lamaism over the Chinese element which followed from the fact of China's political ascendancy in Tibet? Yes; what about it indeed? The world (including the Chinese) has been asking that question for centuries. We can say with some certainty, that even in the marches, the Chinese officials were as a rule wisely indifferent to local conditions; or when otherwise were roughly handled for their pains. In some places officials were even barbarously murdered simply because they were Chinese. In Hsiang-ch'eng for instance, a Chinese official was flayed alive with exquisite cruelty and almost incredible slowness. It is notorious, too,

that even in Lhasa the Imperial Residents were never quite sure of their lives, much less of their power and influence. On the other hand any traveller must note how these Chinese officials with their servants, soldiers, clerks, and interpreters all centred round the lamasery increasing congestion and trade, and bringing lama and layman into contact with customs and ideas on the whole higher and better than their own. And the lama was wise enough to use the new weapon as often and as powerfully as the crisis demanded. Consequently, we find them excluding Chinese women and allowing their own to marry among the officials, clerks, traders, soldiers, artisans, and couriers from China. Those who know nothing of Lamaism might think that bringing such a powerful leaven into the Tibetan camp would be fatal, or at least curtail the indigenous power. But assuredly no such thing can happen; for by the most marvellous piece of adroit manipulation, Lamaism, by cunning and immoral legislation, has turned the tables and forced the culture and genius of the Chinese into Tibetan channels. This is why we find the half-caste Chinese in the lamasery, or the Chinese children speaking Tibetan only, or in times of stress and turmoil working in the interests of Lamaism. In case some may think I am underrating the value of Chinese colonization, and giving exaggerated accounts of a speedy reversion to a Tibetan type, I may mention that the highly civilized and powerful Princes of Batang and Litang, who suffered in 1905 as the enemies of China, were originally from that country, and it is proof in the same direction to note that many lamas in these and other lamaseries, and who were leading rebels, must have been the sons of Chinese. All this, of course, goes to prove that Lamaism has taught the Tibetan the secret of gradually but completely absorbing the Chinese element within her borders.

But here—where she is slowly absorbing her conquerors—we must leave Lamaism. Her ideal has been a bold one and as successful as bold. By a holy city and a divine brotherhood in every important centre it centralized, civilized, and absorbed. And for a time the gloom of savagery vanished, a literature and national spirit were produced, and an ideal was retained which, up to date, has triumphed over every political foe. And although we feel sure that the system is going to pieces from sheer rottenness, we must admit that it has accomplished much. And as we leave these nomads on the Earth's

Roof it is with a hope strong within us, that when the time comes for them to work out their own salvation under the ægis of Christianity, qualities will appear which will save them from the contempt now manifested by higher races. And while not necessarily committing myself to a belief in a National Church I suspect that there is little hope for Christianity in Tibet unless it can give all the benefits of Lamaism. And it seems to me that only in some such way will the people remain united, the judgement of the Church respected, and the reversion to a nomadic type obviated. Indeed, the more one thinks of the Tibetan people and the effect of Lamaism on them, the more one suspects that what is needed is a "kingdom of Christ on earth" with the outward signs mentioned by F. D. Maurice in his wonderful book. H. E. Chao saw the importance of political centralization, but the Tibetan is so essentially religious that without an Incarnation and a visible body representing Him there seems little prospect of success. And a weakened Lamaism with nothing to take its place is savagery and extermination.

The Advice of a Veteran to Missionaries on Furlough

REV. J. HUNTER CORBETT, D.D.

IN May 1875 it was my great privilege to spend an hour in company with President Charles Finney at his home in Oberlin, Ohio. He began the conversation by saying: "I went to church yesterday expecting to hear a returned missionary tell of the Lord's doings in the land where he had spent twelve years of his life. Judge of my disappointment to hear the missionary preach, in rather a lame way, a sermon that he had probably written while yet a student before going to the mission field. In the audience were not only many Christians of mature years and in middle life but also several hundred young men and women engaged in College study eager to hear what would give them a broader outlook and inspire them with high and noble thoughts.

After having lived among a strange people and having seen souls brought into the light and fellowship of the Lord Jesus Christ he could surely have spoken with a power greater than

those who had not enjoyed his advantages, and given us a message that would have helped true Christians to get a more exalted idea of the power and glory of their unseen Saviour and a truer idea of the imperative need of all those living 'without hope and without God.' A message that would have constrained us when we returned to our homes to fall upon our knees to thank God anew for a knowledge of the unspeakable gift of eternal life, through faith in the Lord Jesus Christ, and to pray more earnestly for all who do not enjoy our hope and blessings."

I finally said that the missionary he had heard had been a fellow-student and friend of mine in College and was reported to have made a fine record on the mission field. "All the greater reason why he should have told us something of the Lord's work and the need as he had seen it."

All I could say was my friend like myself had started for the mission field immediately after leaving the seminary and had enjoyed no opportunity of becoming acquainted with pastors and churches in the homeland and learning the best methods of presenting the cause of missions. Besides, years spent in the study of a strange language and very few opportunities of speaking in English increased the difficulty. When returning on furlough, as yet untried and inexperienced, I felt sure that every young missionary would rejoice to have the privilege of learning from secretaries and pastors and teachers of experience in the home field, how to begin and continue, and I asked what advice he would give to a young missionary.

After an interval of nearly forty years I can only distinctly remember the impression made and not the language used.

He spoke somewhat as follows:—

I. "Good sermons cannot be preached without time for study, prayer and meditation. The missionary should make careful and ample preparation for presenting the cause of missions in the most effective and telling manner possible. Group facts briefly, and clearly state them in the most forcible and best language and give them so abundantly and earnestly as to compel attention and leave the hearer no time for speculation or wandering thoughts. Study the lesson taught by Paul and Barnabas who when they returned and had gathered the Church together rehearsed all that God had done with them and how He had opened the door of faith unto the Gentiles.

II. Leave it to the ministers and pastors of the churches to show the missionary character of the New Testament dispensation. Let them in their own way urge the duty of every one who has received the truth to communicate it in some way to others and show that it is the duty and privilege of all to help by their prayers, influence, money, and time to obey the command to preach the Gospel to every creature.

III. Adopt the language of thanksgiving and unwavering hope in the power of the Gospel to save men. Avoid pouring forth complaints and discouragements because of difficulties of whatever nature; some argue that the number of converts is not commensurate with the time, the money and strength used both at home and on the mission field. Strive more earnestly to show the power of the Gospel in producing happy Christian homes, changed lives and triumphant Christian deaths.

Do not fail to learn in advance how much time the pastor ordinarily gives to the sermon and go not a minute beyond. Leave the people eager to hear more rather than wish the speaker to stop.

Stop suddenly when the time is up and leave it to the pastor at another time to show to his people all the things which Christ hath commanded and to lead them into green pastures and beside the still waters."

The duty, responsibility, and privilege of the missionary while at home on furlough were portrayed so vividly as to startle one and give an enlarged view of the honor of having been called to this office—and the great necessity of learning under the Divine Teacher more of the Gospel and the power to present the cause of missions so as to awaken all to realize the necessity of a more intelligent and growing interest leading to more earnest prayer and greater liberality.

President Finney became so deeply interested himself as he spoke of how the mission work should grip every Christian heart that he paced the floor and seemed to have all the fluency and earnestness of his younger days when addressing crowded houses. He was a man of tall figure, had keen blue eyes, a noble head, a strong, clear and musical voice. He was endowed with rare gifts and deep consecration, whose labors as a revival preacher and an educator God signally blessed. About three months after I met him at the age of 83 he was called to the heavenly home.

The Life and Work of Dr. Elijah C. Bridgman

REV. A. H. SMITH, D.D.

THE work of the American Board in China was begun in response to an invitation to the Prudential Committee in Boston from Dr. Robert Morrison, who after having a single colleague for but a short term of years was left to finish his labors as he had begun them—alone. Rev. Elijah Coleman Bridgman was the earliest candidate accepted for this new and important field. He was born in Belchertown, Mass., April 22nd, 1801. Before he was eleven years of age he had united with the church, which seems to have been at that period a somewhat exceptional experience. He was a graduate of Amherst College in the class of 1826, and of Andover Theological Seminary in 1829. With some not unnatural misgivings as to his own qualifications, he accepted the appointment of pioneer American missionary to China, being ordained to this service October 6th of that year, sailing for his remote outpost on the 14th of that month. The voyages of that day were made under what would now be regarded as intolerable conditions, but which happily were not at that time recognized as such. After a little more than four months, Mr. Bridgman arrived, February 19th, 1830, at Canton, where he was warmly welcomed by Dr. Morrison who must have been gratified that his appeal had been heeded—albeit somewhat tardily—by so promising a recruit.

It is hard for us to reproduce mentally the China of that early day. Foreign intercourse with China was even then of more than three centuries standing. In all that time the Chinese had seen very little not merely to convince them that Christian nations were on a moral level above that of China, but even to suggest it. The Manchu Government was *ex officio* suspicious, and hostile to anything which tended to disturb the *status quo*. The inflammable nature of the Cantonese every now and then blazed out in riots and outrages, frequently without the smallest warning. The stalwart faith of the men who came into such an atmosphere as this and who remained in it, is much needed as a lesson to the churches of to-day, who so often insist upon what they call "results" before extending their work at the call of the great Lord of the harvest. At a time when so wholesome an interest is taken in the more thorough study of the Chinese language, it is interesting to note that Mr. Bridgman began the study of the Four Books on the

12th of June—less than four months from the date of his arrival. Less than two years later, May 1st, 1830, he entered upon what was to prove one of his main labors, the editorship of the journal to be called the *Chinese Repository*. This was not merely a convenient vehicle for the circulation of mission and general news, but soon became the channel for the publication of those numerous essays into the wide field of Chinese learning and literature which then as now opened everywhere. The comparatively restricted area of missionary operations at that time made these studies practicable as would not now be the case. Mr. Bridgman continued his superintendence of this magazine for very many years, resigning it at length to Mr. S. Wells Williams, who had arrived October 26th, 1833. The great price commanded by these volumes at the present time is not chiefly as survivals of a period now so far in the background, but because of the faithful work and conscientious scholarship with which, for the space of twenty years, they were edited. In the fourth year of Mr. Bridgman's term of service, Dr. Morrison closed the busy and fruitful life in which he bequeathed a precious legacy to all who came after him. By 1850 when a celebration of twenty years of the American Board missions was held, Dr. Bridgman was the only man living in China and present who had personally known him. Politically and from the point of view of missions it was a peculiarly dark time. The East India Company had been abolished in 1834, but there was nothing suited to take its place. The misunderstandings between the British and the Chinese Governments had become greater and more serious year by year, and it was evident to the close observers of the day that war could be the only solution.

At the end of that protracted but altogether unequal conflict five ports were opened, and to the men of that time it naturally seemed that China was "opened." The external results of mission work had been so insignificant that in our time we consider all that went before the treaty of Nanking as merely preliminary to the work which was then begun upon a new and a more promising scale. In 1842 Dr. Bridgman removed to Hongkong, as did many others, including the Roman Catholic missions, which had been scattered throughout China for some two centuries and a half. A stable government is essential for the prosecution of Christian missions in such a way as to conserve the results. In the year 1844 the American government sent to China Hon. Caleb Cushing to negotiate a treaty. No

interpreters had been provided and it is not therefore surprising to read that Messrs. Bridgman and Parker (who had reached China in 1836) were appointed joint Chinese Secretaries, a difficult and delicate task which they executed to the complete satisfaction not of Mr. Cushing only, but also of their government, Mr. Cushing taking pains publicly to acknowledge his indebtedness to their labors, as a result of which and the skill of Mr. Cushing as a diplomat, there emerged what was thought at the time to be the best treaty with China yet made.

One of its provisions was a toleration of Christianity which was in the greatest possible contrast to the attitude of the Chinese Government hitherto, exciting great hopes of a favorable prosecution of their work unhindered by the ruling class, a hope which was far enough from realization.

In June, 1845, Dr. Bridgman was married in Hongkong to Miss Gillett, who had come to China as a teacher, and who survived him many years, and wrote his biography. Two years later, as Dr. Bridgman had been appointed on the union committee for the translation of the Bible, it was necessary for him to remove to Shanghai, where the sessions of that body were to be held. The disagreements as to the proper rendering into Chinese of the word God soon resulted in the division of the committee and the preparation of two versions instead of one. There are probably few persons living to-day who know—or who care to know—the exact merits of the points in dispute. It is, however, well understood that divergence of opinion upon the term question was no discredit to either party. The inherent difficulty was in the nature of the conditions themselves. It was necessary to let each term stand upon its own merits to be thoroughly tested, and if this had not been done the present era of peace would have been yet further postponed.

Dr. Bridgman's views upon the importance of a precise rendering of each idea in the original would probably not find favor at the present day—perhaps they did not meet with favor then, but they witnessed to the altitude of his ideals, and to the unwearying zeal with which he wrought them out.

In our strenuous days of high pressure and frequent furloughs, it is especially interesting to hear that Dr. Bridgman never left China until after he had completed more than twenty-two years of continuous service, and then for a stay in America of a little less than four months. It is also noteworthy that

upon his return voyage he sailed around Cape Horn arriving in San Francisco exactly four months after leaving New York, a journey which can now be accomplished in as many days. Dr. Bridgman had many interests in Shanghai besides his work of translation. He was the pastor of a small Chinese church and his wife with considerable difficulty got two little Chinese girls in Hongkong, who were taken with them to Shanghai, forming the nucleus of what developed into a girls' school. At a later period, when after her husband's death Mrs. Bridgman removed to Peking, she was the means of establishing a larger work for the girls of that region. The preparatory department of the Woman's Union College in Peking has always been styled the Bridgman School, thus perpetuating her name and her labors. Dr. Bridgman was the president and an active member of the Shanghai Literary and Scientific Society, as well as of what is now termed the North China Branch of the Royal Asiatic Society, of whose Journal he was the editor, to which he was also a frequent contributor. At the time of his death he was compiling a large and a full map of the Yang-tzu River. Under the patronage of the old Society for the Diffusion of Useful Knowledge in China as far back as 1842 he had prepared an octavo volume called *The Chinese Chrestomathy* which was designed to furnish a series of easy lessons comprising simple instruction, and embracing a great variety of subjects.

Dr. Bridgman died in Shanghai early in November, 1861, a victim as have been so many foreign residents in China of chronic dysentery. Bishop Boone, who was a warm friend, prepared an obituary notice which appeared in the *North China Herald* of November 9th in which he dwelt with tenderness and with discrimination upon Dr. Bridgman's life, work, and character. A son of Dr. Morrison's early convert, the well-known Leang A-fah, having received a copy of this paper from Mrs. Bridgman, acknowledged it in a long letter in English of which we may, in closing this brief notice, quote a single paragraph :

"All what contains in the obituary is but true, it is only one in a thousand of my Beloved Father's Goodness. I was with him since two years after his arrival to China, up to the present time, whether English, Americans, and Chinese, (both Officials and Privates) I never see any one who do not reverend him, nor do I hear a single word murmur at him ; whenever spoken of him, of one accord, all says, a Good Man, a real Sage, a Christian indeed."

A missionary of whom such words could be written by a Chinese friend must have been one in whom the likeness of the Master was clearly discernible. Such are the men needed for China and never more so than to-day.

A few Practical Suggestions resulting from my Trip to the Philippine Islands and to Canton Christian College

REV. R. F. FITCH.

MR. BULLOCK has already written an article for the RECORDER giving some of his impressions of what he saw in the Philippines. I can heartily second what he says, and again express the hope that a certain part of our Chinese constituency which intends to develop industrial schools in China should go to Manila for definite training along such lines. I believe that the United States Government is working out in a most remarkable manner the industrial development of the islanders, with a view to making better home-makers out of the boys and girls who are there, as well as making them more industrious and hence a more constructive factor in town, city, and insular progress.

The trip was full of suggestions for myself and I venture to submit a few of them for the consideration of my fellow educators. I ought to add that these suggestions came not only from observations in the Philippines but also from a visit to the Canton Christian College. This College has certainly taken a remarkable grip upon the people of Canton and the merchants are doing their share in its support.

1st. Class advisors. These are chosen from the foreign members of the faculty. The entering class is fathered by the Principal or President in order that he may know about these boys as they continue their course in school. But after the first year, each class is assigned to a man who has a careful record of each boy, knows about his difficulties and home circumstances, takes a personal interest in him, fathers him, and to whom the boy comes when in difficulty for help and for advice. The advisor follows this one class until its graduation from college and then begins again at the second year of the

Academy with a new class. This plan tends to the formation of character, and gives the advisor an opportunity to influence throughout seven years, it may be, the boys in a certain class, thus adding personal inspiration and sympathy to the scholastic requirements of the class room. To do this it means that the faculty should not be so heavily pressed with class room work, as that the teachers do not have time to give to each boy what he ought to have.

2nd. A new record system for grades and for attendance. In many of our schools much time is lost in keeping these records. In Canton Christian College I found that a system had been worked out superior to anything I saw in the Philippines. It was a card filling system whereby original entries became in most instances the permanent entry. There was a card for each boy in the grading of a certain class. These cards were cut and perforated so as to fit into a suitable book. When they were filled out at the end of a semester, they were put on file in a filing cabinet. The records of attendance were kept in the same way. At the end of a year, these class files were summarized and entered into an eight-year file record. Thus it was easy at any time to know the full record of a boy by turning to the file cabinet.

3rd. A better use of the Literary Society. Literary work, in spite of the competition of debate, becomes rather dull to boys when kept up without change throughout the school year. Such work ought to be enlivened by a certain amount of training which would enable the boys to perform for public entertainment some of the better plays such as the plays of Shakespeare. These literary entertainments for the public, in which the resources of the boys are developed, and literature is dramatized, should be attended by the faculty. Such entertainments make literature a living thing to them, a result of the utmost importance, especially when learning a foreign tongue. Other entertainments should also be held with music, orations, and debates.

4th. The better organization of athletics. It was my privilege to attend a three days' athletic meet between the boys of Silliman Institute and Bohol High School in Dumaguete. The United States Government is encouraging athletics not only for the physical welfare of the people but also as a competitor against baser occupations, such as the cock fight.

The plan is succeeding to a surprising degree. These track meets are occasions not only for the development of the college spirit, but teachers and pupils are drawn closer together, as the competing athletes find no more loyal supporters than their own teachers. Our schools ought to be brought into close and friendly rivalry with the Government schools. This rivalry would not only spur our boys to use their spare time better for physical improvement, but would bring our Christian teachers into closer contact with the teachers in Government schools.

5th. *A good brass band.* This was always in evidence in the larger towns in the Philippines. At the track meet between Bohol and Silliman there was something highly inspiring in the music of their brass band. The band boys wore uniforms and had a very smart appearance. When the girls of the local high school came as guests to the meet, the band went out to receive them and escort them to the grand stand. It was a gay, beautiful sight, the band heading the procession with its bright instruments shining in the sun, and the Filipino girls with a riot of color in their gay dresses, gracefully and modestly accepting their escort and taking their places with the others on the stand.

6th. *A better development of the musical talent in our schools.* Since the Chinese boy has ceased to recite, and recite vociferously, his Confucian classics, his voice has greatly improved. Chinese boys of to-day have far better voices than the boys of ten years ago. It is our present plan in Hangchow College to have a three years' course of graded instruction in vocal music, after which the boys will be given special choral work for the Church, and part songs for public occasions. While the latter is being done with the highest classes they will also be trained to give instruction to the entering students. It is our hope within one more year to have seven or eight classes in vocal instruction, twenty minutes daily. In connection with this work it is also important to prepare the boys to give certain selections on public occasions, so as to encourage them in making their acquirements of benefit to others.

7th. *The "human touch"* in villages where evangelistic work is being done by the boys. It is not enough that our boys be encouraged to go to certain villages on the

Sabbath, hold a service and at once retire from those whom they seek to help. They should linger in such places and discover what they can do in the way of helpful service, such as holding small classes to instruct the people in the reading of such books and papers as Mr. Tong Tsin En of the Shanghai Baptist College is preparing. One of the faculty at Canton Christian College gave lectures to the farmers on bee culture and awakened their most enthusiastic interest, both in himself, the college, and the message it had to give.

8th. Compulsory outdoor exercise. In the Canton Christian College the boys not only have military drill, but each day from four until six, they must either have athletics, such as foot ball or base ball, or must be engaged in some form of outdoor work, such as gardening, etc. Some of the sons of the wealthiest families in Canton are raising vegetables for the College market, or are raising chickens, pigeons, etc. It is of interest to add that the parents of these boys highly approve of this requirement, as they see that it develops habits of thrift, willing toil, and some conceptions of investment and expenditure.

9th. Individual dishes. In Canton Christian College, each boy has one dish which is a combination of meat and vegetables, in addition to the rice he consumes. There are two such dishes prepared by the cook for each meal, the boys of even numbers at each table taking one kind and the odd numbers the other kind. On the following day the same two dishes are prepared but the odds and evens alternate. Hence there is an equal distribution throughout the month. The advantage is that each boy can observe his own pace in eating, and is not compelled to run a race with the unhygienic gourmand opposite, in order to secure his due share of food. It is also cleaner as the boys cannot put their chopsticks into each other's bowls. The food is correspondingly better than when there are several bowls from which to choose and the boys there, who originally used the plan which prevails elsewhere, prefer their present arrangement.

10th. Providing work for the Y. M. C. A. boys. They ought to be interested in problems of social service rendered to their immediate environment. For example, they could organize a band of teachers to instruct the servants on their premises in the art of reading. They ought to study the prob-

lems of their immediate environment and learn in simple ways to help others.

There is one final suggestion which I wish to give, which did not rise out of my trip South but which has been impressed upon me by past experience.

We have made a serious mistake, in outlining our courses of English instruction, in confining ourselves to readers, the physical sciences, a certain amount of ancient history and literature, as well as perhaps something in philosophy. If we simply pour information into our boys we shall have sadly missed our duty to them. The primary object of our educational work is to make them efficient instruments in the service of others, and in our Christian schools, in building up our Church as an engine of warfare. Our boys, both in the States and in China, often go out into the world, with little knowledge of its ways, its great problems, and are unequipped for handling such problems. We must train them up with the idea of Christian service as being the most attractive and inspiring call which a man can ever hear. We should train them definitely for such work.

Hence in our Academical department we are already introducing such a book as "Town and City" of the Gulick series. This book treats of such subjects as results of overcrowding in our cities, clean streets, garbage, ashes and rubbish, parks, playgrounds and public baths, fires, drinking water, sewage, preventable diseases, food inspection, etc. In our college course we plan to introduce certain books which will deal most definitely with the problems of the country, city, and national life. We also plan to introduce some biographical material as food for inspiration and guidance. Our boys, in entering the ministry, the teaching profession, or the business world, ought to have definite convictions as to how they can bring the applied results of the Gospel of Christ to their immediate environment.

A soldier may have love of country and thus the inspiration for sacrifice, but the sacrifice of his life even, may avail but little if he be not trained in the *art* of warfare. A Christian worker may love Him who is touched with "the feeling of our infirmities" and yet he may be so ignorant of actual life as to be unable to diagnose its needs, so indifferently trained as to be unable to "bear" its burdens. If we had more definitely in our schools the idea that they were institutions for training

men for life, for service of a most definite kind, and if the studies to a considerable extent were chosen with such an object in view, I believe we should have more men for the ministry, and more leaders in our Christian laity.

Some of the suggestions as above submitted are not given with the assumption that they are all being worked out in our College, but I believe that they are all practical ones to which we can be directing our energies, now and in the immediate future. I trust they may be of service to others.

Limits of Missionary Responsibility

CHAS. E. PATTON.

TO narrow our theme let us insert the word financial, and discuss our financial responsibility; for such we take to be the meaning of your request. While giving some of the underlying principles of which the outline of a Modern Missionary Policy in the November RECORDER was the outgrowth, we cannot avoid trenching to some extent upon that article. Our relation to the Chinese Church is—I think all will admit—one of co-operation. Co-operation, however, assumes various forms. The most common are: when we furnish all the capital, the Chinese the advice; when both capital (or, if you prefer, control of foreign funds) and advice are shared jointly and in common by foreigner and Chinese; when all financial matters are in the control of the Chinese and the role of advisor is left to us. Probably most readers would accept this as the logical order too, though just at what point to mark the passage from one stage to the other is where much of the difficulty lies.

We may make three generalizations:—

1. There are certain features of missionary work which in the very nature of the case will never pass wholly from foreign control. These embrace the personal affairs of the missionary and his relations with the home churches. In the minds of some also certain forms of work, philanthropic or eleemosynary in nature, no matter how competent the Chinese to undertake them, should be included in this category.

2. There are some activities in which the Chinese should from first to last have responsibility and control. The fully evolved Chinese Church will differ in very many respects from

the Western Church of our acquaintance. It will express itself in many forms of activity and methods of procedure striking us oddly, perhaps meeting with our disapprobation. Nevertheless, it should have full opportunity to express itself free from foreign interference, even advice possibly ; provided, of course, it be not inconsistent with Scripture. Western methods of money raising, for instance, have a hard road among our Chinese brethren. Some form of endowment seems the only method in which the people of our region have confidence. Yet if they raise the funds what matters it if the method be somewhat different from that of a certain home Church whose methods we highly approve? I believe there should be certain services in the local church at which the foreigner is rarely or never present. The Chinese should be made at all costs to feel that it is their own.

Theoretically and ideally—were it possible and not too slow—I suppose all of us would be only too glad to have all our activities come under this heading ; be relieved entirely of the unpleasant features accompanying the administration of funds ; be relieved, too, of the responsibilities of control ; free to preach the Gospel, found churches and pass on to the more needy regions. To the immediate realization of this ideal there are two hindrances, the supposed, and in too many cases real, incompetence of the Chinese immediately to assume responsibility, and the time required ; the King's business requireth haste. This leads to our third generalization.

3. A joint sharing of responsibility and control will in many activities prove advantageous to both foreigner and Chinese. In most of our activities, while ideally the Chinese should have the responsibility both of financing and controlling from the start, the process would be too slow ; hence the need of temporary and judicious foreign aid. Such funds should always be administered in co-operation with our Chinese brethren.

The precise form of such co-operation I would hesitate to prescribe. Local conditions, form of Church government and more especially the stage which the local Church has reached in its growth toward manhood—these must determine each case for itself the precise form such co-operation should take. In principle it should be gradual, growing as rapidly as safety will permit.

Among missionaries there seemingly are two camps ; those who would say the money is the Lord's, therefore the Chinese have as much right to control its use as the missionary ; and

those who seemingly assume that such funds are to be used *for* the Chinese *by* the foreigner. As in most matters the happy mean lies between the extremes. In many counsellors lies wisdom. We foreigners can lose nothing and surely have much to gain through a full and frank co-operation with the Chinese Church even in the carrying of what we may be inclined to consider our own end of the burden.

It is urged that the money is the Lord's, therefore the Chinese have as much right to its control as the foreigner. The argument says "as much as" equal voice in its disposition. But if the premise yields the conclusion that the Chinese have equal rights, why not the conclusion that they should have more than equal or all the right to disposal of funds. Why stop at equal voice? If the money is the Lord's it is His to dispose as He may elect. The danger of this argument is that it overlooks the principle of stewardship. The donor, though he give his money to the Lord, does not thereby cast it to the winds. His stewardship requires that he insure, whether directly or through agencies accredited by him on the field, the faithful and final disposition of the Lord's funds. Only by such care to the farthest limits possible can he acquit himself as a faithful steward of the Lord's resources. So far as *right* to control the disposition of funds goes, such right is inherent in and emanates from the donor. It begins at that end and works out in this direction, not the reverse. A committee of Chinese brethren consider the subject and make a proposition to the mission. Such procedure, in principle, begins at the wrong end. The right lies at the donor's end. It therefore is for the donor or his accredited agent to determine the extent to which he can relinquish control and for him to give as a gift, not for any other to demand as a right. Moreover, the relinquishment of right, any form of co-operation, is of so delicate a nature and fraught with so many possibilities of trouble that no move were better than a false move. Only such a step in this direction should be taken as need never be retraced. We know of a Chinese leader who looks upon current discussion as a confession of sin on the part of the missionary; that the foreigner has but come to the point where he is now willing to confess and to relinquish to the Chinese that which has hitherto been unjustly withheld!

It is to be noted that most plans so far proposed go no farther than an *equal* representation of foreigners and Chinese

in the control of funds. But if this be granted as a *right* what is to prevent the Chinese later demanding as a right the unshared control? Moreover, even in such joint control, apparently, reservation as to certain funds is necessarily made. The mission, too, or the Board may at any time render the whole scheme futile by reducing or withdrawing appropriations. Congress occasionally enacts but fails to appropriate the funds necessary for the carrying out of the enactment.

What then should be our policy? The foreigner is not here to work *for* the Chinese as a superior, as such disbursing funds for their benefit. Is he here to work *with* the Chinese as an equal; jointly sharing with them under a mission made rule the disposition of these funds? This is a vast improvement, but does it meet the case? The Chinese is not working for the foreigner nor the foreigner for the Chinese, but foreigner *and* Chinese, he and I both, are working *for the Lord*, for the upbuilding of His Kingdom in these parts. His talents and mine differ. He has the native insight and contact with his people, I have the underlying principles and accumulated experience. In some forms of the work the mission can safely give to him full and unrestricted control of the disposition of funds. In others it may have me jointly share with him. In still others from the very nature of the case he can have no part. But under all and through all must be mutual confidence and a recognition of the stewardship of each, rendered "as unto the Lord." He and I each should recognize the fact that in the intent of the donor the funds are not meant to do for the Chinese Church what that Church should do for itself but to stimulate and strengthen the Church which is itself trying to do its best; that such funds are for those who have not and need, rather than for those who already have. In a word, in a recognition of stewardship and an aggressively evangelistic spirit are our only safeguards.

Really, when boiled down the question is not *who* should control these funds; but how and to what end they should be used. Here lies our first duty;—to implant such elements of unselfishness, of evangelistic solicitude and of wise discretion into the Church brought into life through our efforts that natural fruitage may be expected. This duty faithfully performed, we may in all confidence hand over all the resources at our command; neglected, and we have sown for ourselves and the Church the seeds of future trouble.

Missionary nomenclature contains three catchwords much in use: Self-support, self-government and self-propagation. If this order is climacteric well and good. Usual emphasis in discussion rather suggests an anticlimax. Which is the end and which the means to the end? "Freely ye have received, freely give" was Christ's original instruction to the pioneers. Everything was to bend toward a free giving of their precious message. Self-support and self-government are in order to self-propagation. As our Chinese brethren realize the fact that the goal before the Church is its self-propagation; its propagation and that, too, not by means of outside aid but the attainment within itself of such a vitality, a giving of itself and of its substance,—in proportion as they realize this, by so much is our problem solved.

To sum up:—If in some things the Chinese can better reach the end by having all the control, let him have it; if I, leave it with me; if together, let us share it, co-stewards of the Lord.

May I in conclusion jot down, without regard to order, a few of what I deem to be underlying principles.

There should be from the foundation respect for, and an honest search after, Chinese counsel.

Throughout, mutual acquaintance, mutual confidence, and mutual consideration.

Aid rendered of the kind needed; not necessarily always funds; often merely counsel and spiritual encouragement.

Use foreign funds where it will stimulate native activity, not stifle.

Always demand from the Chinese full effort before being supplemented by foreign aid. Foreign funds were not meant to do for the Chinese that which the Chinese are able to do for themselves.

An insistent increase in that demand, accompanied by a gradual withdrawal of foreign funds. The Chinese part must increase, ours decrease. Their increase, however, is not to relieve us of our burden but that both they and we may be freed to look after those in the regions beyond.

Self-government should not be made dependent upon self-support. Ability in one line may far outrun ability in another; besides it is a low motive. Self-government will induce self-support.

Let the Chinese work develop along its own lines, naturally, even though slowly. Much harm may be done through

our Western impatience, forcing growth by means of foreign aid. The most promising part of our work is based upon the principle "find men first, then places;" group them, let them do for themselves first; let them plan, then meet them half way. Principles properly implanted are more important than immediate results. We might well afford to place greater stress upon natural growth.

Impress upon our Chinese brethren the fact that the missionary is a fiscal agent of necessity not choice; that we think, appearances to the contrary notwithstanding, far more of propagation than we do of support or government. Make them feel that even after the local church derives not a farthing from the mission and stands fully upon its own feet, our relation to that Church remains unchanged; that love is the tie that binds, not money.

In our discussion we have confined ourselves to the control of foreign funds, assuming that the Chinese themselves unquestionably have undivided control of locally raised funds. But if they share with us in the control of foreign funds why not we share with them control of local funds? As co-stewards of the Lord, with a one-ness of aim, why not?

The China Continuation Committee

THE second meeting of the Executive Committee of the China Continuation Committee was held in Nanking on April 28th and 29th. Ten members of the Committee as well as the secretaries were present and Bishop Roots was in the chair.

The routine business of Minutes and correspondence occupied several hours.

The secretaries' reports included the following items of interest:—

1. Cablegrams had been sent to the secretary of the Edinburgh Conference Continuation Committee and, at the request of the Shanghai Missionary Association, to the Chairman of the Standing Committee of the Conference of Board Secretaries of the United States and Canada, urging that April 27th should be observed as a Day of Prayer for China in the Churches of Great Britain, the Continent, the United States of America, and Canada. In this connection a minute was carefully prepared and adopted providing that great caution be observed in using the name of the Committee for any appeal or request or statement in any emergencies that may arise.

2. Pastor Ch'eng Ching Yi announced his definite acceptance of the secretaryship but presented letters from his Church in Peking asking that he might be allowed to reside in Peking. The opinion of the Committee was not in favour of such a division of the secretariat, but no decision as to the location of the Committee's headquarters was reached.

Mr. Lobenstine stated that his Board had released him for the work of this Committee, as from the 1st April last; that the reports of the various Conferences had all been printed and sent out and that various official circulars and letters and other preliminary work had been attended to. Mr. Lobenstine's furlough being overdue he is recommended to go home for a brief rest before settling down to the regular work and responsibilities of his position.

The funds already contributed towards the expenses of the Committee were reported to be Mex. \$1,442.92.

Reports from several sub-committees, organizations and persons were received and considered, and it was decided:—

(1) To include in the annual budget of the Continuation Committee the sum of Gold \$1,500 for office rent and general expenses of the secretary of the Educational Association of China.

(2) A similar sum for office and travelling expenses of the secretary of the Medical Missionary Association when a secretary has been secured.

(3) That the CHINESE RECORDER should be the official organ of the China Continuation Committee so far as such an organ may be required for the purpose of publishing the Committee's proceedings or issuing general information. Several Christian Chinese newspapers it was decided should be used in the same way.

(4) In connection with General Chang's visit to England to secure the suppression of opium trade, to forward the following resolution to H. B. M. Minister in Peking to be forwarded to H. M. Secretary of State for Foreign Affairs:

“The Executive of the China Continuation Committee desires to place on record its conviction as to the sincerity of the Chinese Central Government in its endeavour to eradicate the opium habit; and also as to the fact that in this endeavour it is supported by the great majority of the Chinese people.

The Executive Committee further believes that the Government and the people are right in regarding the eradication of the opium habit as essential to the higher development of the nation; and also in the opinion that the Government must be largely hindered in its efforts so long as the importation of the Indian opium continues.

The Executive Committee accordingly respectfully urges the British Government to take such steps as may be necessary to secure the cessation of the importation of the Indian drug at the earliest practicable date.”

(5) That, inasmuch as there is a demand for a limited number of missionaries to serve the whole Christian body as specialists, the Executive of the China Continuation Committee would ask the supporting Boards and Societies to respond favorably to calls for such workers, when the enterprises concerned are endorsed by the China Continuation Committee.

The honorary secretary was directed to give a hearty welcome on behalf of the Continuation Committee to the Rev. Dr. Goucher, Chairman of the American section of the Sub-committee on Education appointed by the Edinburgh Continuation Committee on his approaching visit to China; also to the American Tour Party visiting China on their way to the World's Sunday School Convention at Zurich.

The secretary was further directed to send a letter of sympathy and condolence to Mrs. Borden of New York on the sudden death at Cairo of her son, Mr. William Borden, a graduate of Yale, who was preparing to devote his life and fortune to the work of evangelizing the Moslems in China.

In view of the necessity of proceeding at once, but at the same time with due deliberation, in the large tasks devolving upon it, the Executive Committee deemed it wise, in spite of the prospective absence of Mr. Lobenstine from China during the latter part of this year, to appoint special sub-committees for certain definite purposes and also to study the Findings of the National and Sectional Conferences, with a view to finding out in what way the China Continuation Committee can help carry out the recommendations therein made. Steps were accordingly taken for the appointment of the following special sub-committees:—

(1) To confer and co-operate with,

(a) The Christian Literature Society, and others engaged in literary work.

(b) The Y. M. C. A. and the Evangelistic Association in arranging for a series of special evangelistic meetings for the business men and students in the capitals of 14 provinces during the spring of 1914.

(2) To study and report on the following subjects:—

Survey and statistics.

Theological education.

Women's work.

Training and efficiency of missionaries.

The word *Chiconcom* was adopted as the code telegraphic address of the China Continuation Committee.

It was decided to prepare a prayer cycle for general use amongst the missionary body and Chinese Churches.

Three Chinese and four foreign missionaries were nominated as members of the Continuation Committee. These additional

members will represent Manchuria, S. Shansi, Shensi, Szechwan, the Amoy district and Christian Literature, as well as various branches of the Christian forces in China.

The next meeting of the Executive Committee was fixed for January 26th, 1914, at Canton, and the first annual meeting of the Continuation Committee for the last week in March at Shanghai.

In Memoriam.—Francis Jenks Hall, M.D.

WM. H. GLEYSTEN.

DR. Hall died of typhus fever on May 26th, after an illness of twelve days. He was the representative of the North China Presbyterian Mission in the Lockhart Union Medical College, of which institution he had recently been elected dean.

Dr. Hall was born in Brookville, Penn., in 1877. He was a graduate of Yale University where he was an honor man; and later he graduated in medicine at Johns Hopkins University.

He had been in China about seven years, and in this time had acquired an unusually fine knowledge of the language. He was giving his spare moments to revising the translation of Dr. Osler's Medicine.

He had been attending typhus patients, and thus contracted the dread disease. Owing to overwork, his own physical reserve of vitality was wholly inadequate. He is the fifth physician in China to succumb to this disease within the last six months.

Suffice it here to say a few things about the man, the spiritual man, whose life has been given to China, a willing and sacred offering. Dr. Hall was the possessor of an uncommonly lively conscience, a conscience almost Puritanic, but, combined with his liberal culture, it made him an inspiring member of any company. Rectitude, honor, and virility were exemplified in him.

He knew how to put the emphasis on things of first importance. He had little patience with puttering in this day when great things are waiting to be done. With a remarkably clear and discriminating mind he saw the issue of things. He was invaluable in counsel, and able to bring things to pass.

An unquenchable evangelistic spirit characterized his life among us. His multifarious duties did not make him swerve from the high purpose of being an ambassador of Jesus Christ to the Chinese. The springs of his being were deep and being himself always refreshed from them, he longed to have all men know Christ. He desired that medical students should have the missionary passion and ideal of Paul.

Dr. Hall was intensely human and winsome. Few men could be more serious or intense; nevertheless, the habit of his life was to use the genial and even humorous aspects of life to express this ever-deepening message. His sympathy was of a virile nature. Upon hearing of Dr. Hall's death, a Chinese preacher who had

been treated by him said, with tears in his eyes: "He took my sickness into his own heart."

Dr. Hall worked quietly, with great exactness, and the wide range of his ability marked him out as a desirable member of any committee. His musical talent was of no mean order. In the sick room, he was indeed the beloved physician, combining rare skill, devotion, and good humor. His greatest legacy to us was his reliance on God: "Not by might nor by power but by my spirit." In the great problems before us, he always took God into account. His life was pure, simple, and strong. We have lost one of God's noblemen from our presence, and we naturally ask: Who can fill his place?

Dr. Hall has not lived in China in vain. He singularly exemplified the life of his Master whom he knew intimately because daily he willed to know Him better. This princely man whom we loved so tenderly, fell in the thick of the battle, ever brave and ever true. In gratitude to God for this noble friend's life, we bow our heads in the submission of faith. Greater love hath no man than this, that a man lay down his life for his friends.

In Memoriam.—Mrs. Jeanie Woodrow Woodbridge, Southern Presbyterian Mission.

"**S**PIRITS are not finely touched but to fine issues." The touches that wrought out the character of Jeanie Woodrow Woodbridge were made with consummate care and were felt by many individuals of her long line of ancestors. The result of these touches was seen conspicuously in the person of her father, James Woodrow, scholar, divine, editor, professor, college president, and administrator. Jeanie, like her aunt, Mrs. Jeanie Woodrow Wilson, mother of President Woodrow Wilson, was the bright consummate flower in which hereditary excellence culminated. She was born near Marietta, Ga., September 8th, 1858; spent her childhood in Columbia, S. C.; was educated at the Augusta Female Seminary in Virginia, presided over by Miss Mary Julia Baldwin, one of the most gifted women that America has produced. Before going to this excellent school, Jeanie Woodrow had her mind broadened and strengthened by European travel and study. When thirteen years old she was taken to Germany where she spent two years in study. She could speak French and German when she entered Miss Baldwin's school, where she took many medals. She was graduated in 1879 with the highest distinction. She was then twenty-one years old. Her gifted nature, her mind trained to quick and accurate thinking, her kind heart, her disposition, affable with a fine touch of reticence, her attractive person and varied accomplishments, made her a rare and radiant maiden. As in the Taj Mahal symmetry and grace are united with strength, so was there in her a matchless combination of

"The reason firm, the temperate will,
Endurance, foresight, strength, and skill."

As Edmund Burke said of another, "she had steadiness and firmness, which take no more from the female mind than the solidity of marble does from its polish and lustre."

Piety, deep but unostentatious, was her crowning virtue.

She became engaged to Rev. S. I. Woodbridge, a student in Columbia Theological Seminary, who completed his studies at Princeton and came to China in 1882. Having consecrated her life to Christ, she followed what seemed to her the path of duty, surmounting all obstacles, and came to the foreign field. She was married to Mr. Woodbridge in Yokohama, Japan, on September 8th, 1884 by Rev. Eugene Booth, on her twenty-sixth birthday. For about twenty years Mr. and Mrs. Woodbridge made their home in Chinkiang. While they studied Chinese and engaged in evangelistic and literary work, much water flowed under the bridge, and the gifted maiden developed into a noble matron, who proved to be a model of domestic virtue (shu niu 淑女). Napoleon once observed "Je suis l'ancestre." Mrs. Woodbridge had ancestors and was ancestress, as eight children amply testify.

In 1902 at the call of the China Pan-Presbyterian Conference which met in Shanghai the previous year, Mr. and Mrs. Woodbridge removed to Shanghai, where, for many years, they engaged in literary work. *The Chinese Christian Intelligencer*, a weekly newspaper printed in the Chinese language, was built up from nothing to a large periodical, which now circulates widely in China, and goes to England, America and other countries. Mr. Woodbridge was for years secretary of the Mid-China Mission, and edited the minutes of the annual meetings. Since 1909 he has also been editor of the *Bi-Monthly Bulletin*, a paper published in English. In all these undertakings, Mrs. Woodbridge ably assisted him. With sound judgment, unfailing sympathy, and tireless activity she contributed greatly to the success that he has achieved. While doing so much literary work, she showed her versatility and efficiency by managing with consummate skill the affairs of a large family, and at the same time acting as receiving and forwarding agent for up-country missionaries. Withal she was hospitable. She often received fellow-missionaries as guests into her home and, on occasion, made this home the meeting place of the whole mission.

During the troublous times of the Chinese revolution, 1911-12, a large number of missionaries were refugees in Shanghai. By advice and active sympathy in securing houses and in many other ways she was of inestimable service to them.

While thus meeting the varied issues of domestic and social life with the finest spirit of womanly tact and Christian devotion, her hope of further usefulness was cut short by the hand of disease. This developed rapidly and in consequence she was, late in 1912, taken to Baltimore with a view to treatment. It was found, however, that her case was beyond the skill of physicians. At this crisis of sorrow, Mrs. Woodbridge was sustained and strengthened by the warm sympathy of many friends. Mrs. Woodrow Wilson and Mrs. Annie Wilson Howe, the companions of her childhood, visited her in Baltimore and happy indeed and never to be forgotten was the meeting of these cousins around the bedside of the beloved one. All was tenderness and love and

everything possible was done to save the precious life for this world. But the Heavenly mansions awaited her and God called her.

Mrs. Woodbridge met death with firmness and faith. She knew her Savior and trusted Him: and He kept her in perfect peace because her mind was stayed on Him. She died at Johns Hopkins Hospital, Baltimore, Maryland, U.S.A., on January 22nd, 1913, and was buried in Elmwood Cemetery, Columbia, South Carolina by the side of her father. Marked tokens of respect were shown by the pastor, Dr. Reavis, and the officers of the first Presbyterian Church of Columbia of which Mrs. Woodbridge was a member, and by the Faculties of Columbia Theological Seminary and of the South Carolina College. In both of these institutions her father had held high and honorable positions. Nothing was left undone in the effort to show the esteem and love felt by the people of Columbia for this gifted and successful missionary of the Cross now stricken down by the hand of death; for her husband and children and for all the members of her distinguished family.

Mrs. Woodbridge had a keen delight in being always busy. Her hands never seemed idle. She was mindful and careful and wrought with a willing, cheerful heart. Like her Master she had an intense love for children and would always find some interesting occupation for little hands, or some beautiful hymn for children's voices. A very dear friend writes: "When my little four year old Emily heard that Jeanie Woodbridge's mother had gone to Heaven she said 'Will she take care of the babies up there?' Somehow it comforts me to think that her hands could never be idle when there were children around." With a childlike simplicity and winsome unobtrusiveness she gained young children's affections and the heart of God. And by faith she entered the Kingdom of Heaven as a little child.

JOHN W. DAVIS.

Our Book Table

A QUARTER CENTURY IN NORTH HONAN.

The Canadian Presbyterian Mission opened its first station in N. Honan in 1889, and the small volume before us tells the story of its twenty-five years' work.

Expressed in figures the results to-day are:—(1) A staff of 68 missionaries (including wives); (2) A band of Chinese pastors, preachers and other workers numbering 115; (3) A Christian community of 2,895 with 262 pupils in the Mission Schools. It is an inspiring record, and the figures quoted do not do justice to the facts; for they do not show that 138 of the workers and no less than 1,842 members of the Christian community have been added during the last seven years. With such a rich experience behind it and such a fine equipment there is every reason to hope that larger ingatherings will be witnessed in the near future. We note with particular satisfaction that the Chinese Church in N.

Honan has been organized with a Presbytery of its own. Eight ministers were ordained in 1912.

"Eight congregations have now their own ministers, church buildings, elders, deacons, and members, whilst four of them support their own schools as well. Already reports begin to come in, telling of the good work being done by some of their pastors and of the quickening of spiritual life in their congregations."

The report is an admirable example of what such a report should be. It is brief, yet comprehensive; it is historical, and yet no space is wasted on trivial or personal details; it reviews each branch of the work and it leaves the work to speak for itself. Once more, it is carefully edited, the writers have expressed themselves in lucid English, and the photographs are both illustrations of the text and excellent pictures.

The RECORDER ventures to offer its congratulations to the Mission on having made such a splendid record in its first quarter of a century's service in China.

THE HISTORY OF CHINA FOR 1912 in 52 cartoons. By "VALDAR" and others, with explanatory notes in English and Chinese, \$1.50 Mex. Shanghai, "The National Review."

This handsome volume is a monument to the enterprise of the publishers of *The National Review*, to whom we offer our respectful congratulations. Most of the drawings are clever, and not a few of them hit off the situation admirably. The element of humour is not lacking, and mere caricature or exaggeration is rarely obtrusive. "Valdar" and his fellow-craftsmen have greatly dared, and if they have not reached the heights, they certainly have not failed; many a Western Journal might well be proud of such a talented staff.

In looking over these pictures for the third or fourth time, one is struck by the artists' limitations. Chinese history and literature supply an immense variety of incidents, characters, situations, stories, and fables; and Chinese everyday life an endless number of suggestions that could be used as illustrations and happy analogies. But only occasionally is this mine exploited. Æsop, the Greek classics, western life, literature and manners supply the idea in the majority of the cartoons. We think this is a distinct loss, for we venture to say that cartoons such as "By Order" (August 10th), "Parties and Progress" (August 31st), "A Good Team and a Good Ploughman" (October 26th), are amongst the most telling of the series. We wish all success to this pictorial history of the year.

THREE MEN IN A CHINESE HOUSEBOAT. By REV. W. MANN, C. M. S., West China. London—Church Missionary Society.

This book tells in a cheerful manner of the journey of three missionaries in a houseboat up the Yangtse to Chungking. It is written for boys and girls, has some capital illustrations, and is full of life and movement. In a chatty way it tells of the country and people, and describes the customs and beliefs of the Chinese in

such a manner that the interest of the young people who may read it will be sustained to the end. The crew, the captain, and the passengers themselves, all *live*, and while a great deal of information is conveyed, it is done in such a way as to form part of a pleasant narrative.

It is just the kind of book that parents in China should send to their boys and girls who may be at school in the homelands. The missionary interest is never lost sight of and yet it is never obtruded in such a way as to spoil the story. We should like to see more books of this kind and we hope this volume will find a place in many school libraries.

A BIBLIOGRAPHY FOR MISSIONARY STUDENTS. Edited by H. U. WREIBRECHT, PH. D., D.D. London: Published for the Board of Study for Preparation of Missionaries by Oliphant, Anderson & Ferrier. 1913. 1/- net.

This compact and well-printed manual of 141 pages is one more tangible result of the Edinburgh World Missionary Conference. The Preparation of Missionaries was one of the subjects that engaged the attention of the Conference, and a Board of Study, consisting of representatives of missionary societies, universities, theological colleges and other agencies interested in the training of missionaries, was appointed. Excellent work has already been done by this Board and the issuing of this systematic guide to books dealing with missionary subjects is another evidence of the thoroughness with which the Board is taking up its duties. No missionary students need flounder about and waste time, as many of us did formerly, in vain efforts at special preparation for our work. The books we ought to have read we never heard of; the subjects we ought to have studied were never brought to our notice. We know one student who "prepared" himself for China by taking a course of carpentry and smith-craft!

This Bibliography is in seven parts: (1) *Missions*—historical principles and methods, apologetic and polemic, and general; (2) *Phonetics*; (3) *Languages*; (4) *Religions*—philosophy and history, Judaism, Islam, Hinduism, Buddhism, Confucianism and Taoism, and Shinto; (5) *Geography and Anthropology*; (6) *Educational Outline*; (7) *Elementary Medicine*.

To each part there is a brief introduction, and to the lists of books there are added descriptive notes. These introductions and notes are admirably done. We heartily congratulate the Board of Study and the accomplished editor on the publication of this book, and we earnestly recommend every missionary student and every junior missionary to procure so useful a guide to current missionary literature.

APA SUKA, TUAN. *Malay Stories*. By JOHN ANGUS, London: Arthur H. Stockwell, 3/6.

We opened this book with a great deal of interest, for its wrapper is distinguished by an original and striking picture. The title-page with its fresh design confirmed the first impression. But, having read the twenty-two short stories, we could only think of

the rocket and the stick. There are good beginnings, but that is about all that can be said. It is evident that the author knows some features of life in Malaya and has met many striking characters. Moreover, he sees the things that go to make up a story; but instead of writing a story he merely describes and moralizes. Some of the tales are not quite pleasant, and the kind of English that is used is anything but satisfactory, *e.g.* :—

"They had made the acquaintance of some people during their mad career, but none of them could help them, so they made their way back to England pretty crestfallen and feeling rather mean, but as bold as brass, even so young in life, with their people when they met them."

One good story is told which we do not remember ever to have come across in any form, and as an example of bravery it would be hard to find its equal. We quote from a chapter entitled "The Doctor" :—

"A most interesting case turned up in a small Chinese lad who had been playing with some Malay youngsters by the side of a creek. . . . the Chinese boy, in rough horseplay, had been pushed into the river, and would have come out none the worse of the wetting, but for a crocodile which seized him as he fell. Quick as lightning, one of the Malay boys jumped on the crocodile's back and dug his fingers into the animal's eyes. The huge brute dropped the Chinese boy who with his rescuer soon made his way on shore."

THE MINISTER AND THE BOY. By PROFESSOR ALLAN HOBEN. *The University of Chicago Press, Chicago, Ill. (Agents, Methodist Publishing House, Shanghai.)*

There must be constant readjustments in our conceptions of pastoral and dogmatic theology; but it seems to us to be scarcely necessary to specialize so much as seems to be the fashion at present. We are not going to get much farther on the pilgrim way or to solve our social and religious problems by minute analysis, multiplying our institutions or concentrating on particular phases of work. The very life of the church is being drained off into societies and specialized ministries, and when the church is moribund these other organizations will never take its place in the world.

Here we have a book on the pastoral care of boys, or rather we have the results of experiments in interesting some boys in religion and in the responsibilities of citizenship. Doubtless there are ministers who follow Mr. Hoben's suggestions and repeat his experiments; but we are sure that there are others who would only be dismal failures were they to attempt such a ministry as is here advocated. Moreover, we wonder where the pastor's responsibility is going to end and how he is going to find time for the larger and more direct work which, after all, is the chief factor in a fruitful and spiritual ministry, and we wonder also why the most obvious responsibilities of parents should be shifted on to the minister or the church. The whole idea of family life appears to be getting sadly obscured, and the state, or the church, or some other organization is to perform duties which parents shirk or are too thoughtless to consider. The book has little bearing on the boy problem as we know it in China, and we cannot say that it has impressed us much by its suggestions.

SHORT NOTICES.

Pastor Hsi. By Mrs. Howard Taylor, London: Morgan and Scott and China Inland Mission. 6th Edition.

We are glad to see this cheap reprint of Mrs. Howard Taylor's delightful book. Multitudes have read it already, and in this cheap form we trust it will have a still wider circulation.

Starving Celestials and How We Fed Them. By J. Heywood Horsburgh, London: Marshall Bros.

Mr. Horsburgh took part in the recent Famine Relief work and he here tells briefly the story of his experiences. The chapters are written in an easy conversational style, and they contain a great deal of excellent matter. Even an old hand in China can pick up many choice bits; the illustrations are also good. We share Mr. Horsburgh's hope that this little book "will help to make men, women, and children here in the East more living to their brothers and sisters in the West—and thus do good."

Reports of Student Christian Movements 1911-1912. World's Student Christian Federation, and Y. M. C. A. Shanghai.

These reports give a survey of the national and international organizations or movements which comprise the World's Student Christian Federation. There are now 2,320 local societies and 156,063 members. The Federation is organized in some twenty or more countries, and its influence upon the life of the world is incalculable.

From Macmillan & Co., Ltd., London, we have to acknowledge four bound volumes of *The Children's Story Books*, three new books in the *Children's Classics*, and Book VII of the *Reform Arithmetic*. The high standard of excellence to which we have frequently called attention, is well maintained in these latest additions to each of these popular series.

Revival Booklets: Henry Martyn, John Wycliffe, George Fox. London: Morgan & Scott. 1d. each.

Eighteen of these little books have been published and most readable and useful books they are. We have had the tract and the religious story; now we have biographies. The narrative in each booklet occupies 16 pages, and the style is lively and interesting.

Kipling's "Just-So Stories." These very amusing stories which appeared some time ago in colloquial have now been issued from the Presbyterian Mission Press in Mandarin. In this style they will be accessible to all and no doubt much sought after by all the children—especially young students in the schools. They are for sale by all booksellers.

BOOK TABLE NOTES.

The Liberal Movement and Missions.—The Notes this month are by the Rev. G. G. Warren and are based on an article in the *American Journal of Theology* by Professor E. C. Moore of Harvard, whose visit to China in 1907 and whose cultured address at the Centenary Conference many of us well remember. This article bears the title we have placed at the head of these notes.

"The article," Mr. Warren writes, "is worth consideration, and especially by those who would neither call themselves, nor wish to be called by others 'liberal,' but who do wish to know the views of one man who not only calls himself, but is generally acknowledged to be, a 'liberal' in matters theological and ecclesiastical. Prof. Moore visited China a few years ago, and got as far inland as Changsha. The information he received on the journey, though not particularly mentioned in the article, has undoubtedly coloured some of its sentences:

Prof. Moore confines himself for the sake of clearness to two points on which the conservative (or 'traditional' as he paraphrases the word) and the liberal (or 'modern') points of view afford us characteristic contrast. These are (1) 'The relation of missions to civilization, the relation of the propaganda for the faith to the work on behalf of education, in the interest of medicine, of social amelioration, and of the improvement of economic conditions.' (2) 'The interpretation of our own religion, the attitude we assume toward other religions and the expectations which we cherish as to the influence our religion is to exert upon the others.'

The founders of the early missionary societies are shown to have been 'interested mainly in the salvation of souls.' It may surprise some readers to see how a 'liberal' regards this narrowness: 'Upon "the heathen in his blindness" no greater boon ever was conferred or ever will be conferred than just this inward transformation which made him conscious victor over his state, no matter how horrible that state might be. No higher boon ever has been conferred on any man, anywhere, than is this victory of the spirit . . . It is the boon which the man in the most ameliorated condition of society still needs far more than he needs any other thing. It is the boon which if a man does not feel for himself, or wish to confer upon others, he simply shows that he does not know what religion is.' The criticism of both the conservative position and many of its critics is very incisive: 'Rationalists and radicals . . . perceived that this construction of religion was too narrow. They were right. It was narrow. It contained possibilities of bigotry and fanaticism. But it was religion. A larger view of the world might modify it. But a truer, the truest view of the world, can never take its place. A world view is never a substitute for religion. Amelioration is not redemption.'

Prof. Moore shows how such men as Carey, Duff, Cyrus Hamlin, and Peter Parker, 'in spite of their characteristic view of religion some would say,' did really address themselves to sundry political problems of the nations in which their lot was cast—addressed themselves as neither natives of those countries, or non-missionary foreign residents in those countries, were doing. 'The achievement direct and indirect of missions in civilization, the contribution to the transformation of this present world and to the welfare of mankind in this present world, is too obvious for the old childish misrepresentation to any longer pass current: it is too naïve to be even respectable.'

'We have swung from one extreme to the other. Christians have repented them of their otherworldliness, even those who had but little of the genuine article of that quality to be repented of.' Most interesting is the account of the arraignment of missionaries in an article published in 'the most typical of liberal magazines' by a Scottish physician, a lifelong resident in India, who 'gloried in the fact that he had never sympathized with missions . . . He took his text from the effort to transform the Hindoo into a healthy Anglo-Saxon college boy. He spoke caustically of gymnasiums and tennis and polo as means of transformation of men's souls. He threw light from this new angle upon the insularity which assumes that what takes place on our own college green must take place in all the earth . . . He commented instructively on the zeal for reforming the life of the Oriental upon points which the Occidental, in blissful unconsciousness, believes to be of axiomatic worth, but for which the Indian has neither need, understanding, nor desire. The heart of his censure is in the statement that we thus offer in the name of Christianity much that has no relation to Christianity or indeed to any religion whatsoever. We are guilty, moreover, of offering it to a race which knows what religion is better than we seem always ourselves to do. We offer in the name of religion nostrums and panaceas for trivial and sordid ills which the Hindoo knows to be trivial and sordid, which his religion has taught him to ignore.'

After all allowance for exaggeration in that article Prof. Moore says there is much wholesome truth in it. He reminds us that 'One may keep his soul in the midst of a very miserable world. One may lose it in the midst of a very comfortable one. Some of those who most completely lose their souls are not those who have the comforts, but are merely sufficiently set on obtaining them . . . Religion may be one of the great creators of civilization. It creates civilization only as a by-product . . . What it was meant to create is manhood, character, personality victorious in any circumstance, victorious over all circumstances. In our precipitancy we should not

forget that religion is the only remedy that we have against the inherent tendency of higher civilization to destroy manhood, character, and personality.' We must specially bear these things in mind when we bring a complex civilization to an old country, 'where it has not grown up as part of the nation's life but is simply put on like a new and gaudy but ill-fitting coat . . . Natives and anti-Christian foreigners may be deluded into believing that the civilization can stand without the [moral] sanctions. The history of the world is against them.'

'There are not any panaceas. If men once lulled sin-sick souls with thoughts of an atonement purely external to their own moral life, and crooned about impelled righteousness, is it any better that we should now croon about soup and social rights? If conservation means that first and liberalism that last, there really is not much to choose. There is also not much to hope. What is needed is . . . that kind of alchemy to character . . . which can make a son of God and a saint out of the most forlorn being in an untransformed world but which will also infallibly set that saint upon the transformation of his world.'

I have quoted so freely from this first part of the article that I have left myself no space for the equally interesting discussion of the second part. Whether we are conservative or liberal, we can all recognize that Prof. Moore's standpoint is a Christian standpoint."

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Correspondence

A PROPOSAL TO CHANGE THE MARKET DAYS OF RURAL CHINA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I was greatly interested in reading Mr. Patterson's article under this heading on pages 254-255 of your April number. As the solar calendar is now officially adopted in China, we are justified in assuming that the vast agricultural population will sooner or later have to conform to the new arrangement. In a leading article published in the *Ta Tung Pao* in June last year I showed (as Mr. Patterson has done) the impossibility of adopting the solar calendar and at the same time retaining the five day market system. Now if there is a 'science of missions,' those who think there is must surely see that the present is the strategic moment for action by the missionary body, on the one hand to help the nation to easily and effectively adopt the new calendar, and on the other hand to give an impetus on a national scale to the Christian movement in China, and in particular to the desire of Christians everywhere to see the privileges of the Sabbath a national possession.

The solar calendar is now the Chinese official calendar. Shall it be also the calendar of the people? If so, how soon? In one year or in twenty years? If we as missionaries could see the vital urgency that exists to seize this present time for action, there is no reason why in one year the market days should not

be changed to the days of the week, and throughout China the Sunday market be abolished, as it would automatically be. If this change were effected, incalculable good would result to the Church of Christ. The change could be brought about in so simple and amiable a manner as to in itself contribute greatly to the peace of China. It is safe to predict that the Chinese Church would unanimously and enthusiastically support the movement for this change. The dynamic behind the movement is the desire that China shall have a national Sunday. This can never be until the agricultural population—the real China—can do its marketing on a week-day and be free for worship and rest on the Sabbath.

Let no one suppose that I am arguing for a narrow-minded excessively Puritanic observance of the Sabbath. The majority of missionaries who came to the field straight from college may not have experienced the business man's feeling of relief on Saturday night. There may be a few who have rarely felt that indefinable exquisite thrill which pulsates in Dr. Punshon's beautiful hymn beginning:—

Sweet is the sunlight after rain,
And sweet the sleep which follows pain,
And sweetly steals the Sabbath rest
Upon the world's work-wearied breast.

On religious, mental, moral, physiological and humanitarian grounds, one day's rest in seven has been demonstrated to be a *sine qua non* to man. Let us remember that it was the world's greatest humanitarian who said that "The Sabbath was made

for *man*"—which includes the Chinese man.

Unless the market days of China are made to conform to the week, it will be absolutely impossible for the Chinese nation to have the blessings of Sunday. If we as missionaries allow this opportunity to pass it will be at our own peril.

Apologizing for this trespass on your space.

Yours sincerely,

J. S. HARRIS.

E. B. M., Chouts'un, Shantung.

THE NEED OF WATCHFULNESS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: A missionary of considerable experience, as well as insight, has recently written the following, which those of us engaged mainly, or partly, in educational, or other institutional work, need to continually remember: "Experience in India, as well as in China, has shown the need of constant watchfulness lest, under the pressure of Government competition, the distinctively Christian and spiritual objects of missionary education—which all agree, in the abstract, should be paramount, should in practice be *by degrees put into a back place*, in order to make room for the secular part of the curriculum. It may be stated with confidence that, unless a good proportion of the rising generation of the Chinese churches is well instructed in the Holy Scriptures and the truths of the Christian faith, it will be simply impossible for the Church of the future to be sufficiently strong and stable to withstand the powerful in-

fluences of error, to which it will be exposed."

The italics are mine.

Yours, etc.,

LEARNER.

SIDE-LIGHTS FROM SCRIPTURE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It is a proverbial commonplace that great minds (perchance of editors) sometimes think alike. And, in reference to a suggestion p. 305 of the May RECORDER for "a series of notes on Side-lights on Scripture from Chinese life or Chinese history," it may interest you to know that Dr. Hastings of the *Expository Times* made a similar request some time ago, with the result that a series of eight chapters on the subject are likely to appear before very long—they are already in Aberdeen. But the field is wide, and students of Chinese life and history—and indeed all kinds of Chinese literature—will be conferring a boon upon us all by giving us East Asian light upon the West Asian Scriptures.

Yours faithfully,

W. ARTHUR CORNABY.

WANTED: PHYSICIAN FOR WEN-CHOW.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Would you, could you? please put in the reading pages of the CHINESE RECORDER a paragraph to the effect that a qualified physician is needed to take charge of a well equipped mission hospital in Chekiang, for one year, while the resident physician goes home on furlough. I can furnish further

details to anyone who would be inclined to help in this way.

If you think best to put in the name of the place, it is Wenchow, and the duties would be, general oversight of the hospital, which boasts well-trained Chinese doctors, and care of the hospital accounts; together with the care of the twenty or more foreign residents at the port.

I should like the notice to be where it could not fail to be seen, and among the advertisement pages I doubt if it would reach the eye of many physicians.

Yours sincerely,

H. BARCHET.

3 Quinsan Gardens,
Shanghai.

Missionary News

Some of the Resolutions Passed by the China Baptist Conference, Canton, April, 1913.

Resolved, that the South China Tract Society and the China Baptist Publication Society be requested to unite and become jointly responsible for (1) one central, well equipped Christian Bookstore, where all books for which there is a demand, both those published in this section and elsewhere, will be kept on sale, (2) general colportage work for this area, to supplement the work of all Missions, to insure the systematic working of all towns and villages in this area, (3) the publication of a series of tracts to be issued monthly, prepared on (a) special subjects, (b) for special classes.

Resolved, that in connection with the Union Christian Bookstore missionary business headquarters be established, and that the Missions with headquarters in Canton be requested to contribute annually in proportion to their numbers, the total sum of \$2,500.00 Mex. for this purpose.

Resolved, that we appoint a day in each year as Publication Society Day, to be observed by the churches, when contributions are to be taken for the publishing work of the Society.

Resolved, that we further recommend that the Executive Committee of the Board of Directors of the China Baptist Publication Society make careful inquiry as to how far it may be possible to extend the sphere of co-operation, consistently with vested interests, and with the best service that the Society can render to the denomination, and to the wider in-

terests of our Lord's Kingdom at large; and we further recommend to the Board of Directors to present such results direct to the Boards.

Resolved, that in view of the imperative need for Christian literature adapted to the present time, we urge (1) that missionaries more generally give a portion of time to translating suitable books into Chinese, and the preparation of other Christian literature, and (2) that more missionaries be released for a whole or a part of their time for this important work, (3) that attempts be made to secure and set apart Chinese thoroughly qualified to assist in, or prepare, such literature.

Resolved, that inasmuch as, in the interests of Christian Unity, it is most desirable that one common Bible should be used by all Christians of whatever name, and inasmuch as a very large number of Christians can not conscientiously use the Scriptures published by the Bible Societies for the reason that, in their judgment, the term therein used for baptism does not correctly represent the meaning of the original, and inasmuch as we recognize the fact that objections are made to the term most commonly used among ourselves, therefore resolved, that we recommend to the Executive Committee of the China Continuation Committee that they take up this question with a view to finding, if possible, what term in the Chinese language will most exactly give us the meaning of our Lord in His final command in regard to this ordinance.

Resolved, that in view of the immediate and pressing need in South China for Chinese doctors trained

efficiently in western medicine and surgery, we urge upon the Board of Co-operation of the Canton Missionary Conference, and the South China Branch of the China Medical Missionary Association, the importance of forming one Union Medical School in Canton, in harmony with the policy and recommendations of the China Medical Missionary Association; and we furthermore pledge our support in furthering such a project, with appeals to the respective Boards of the American Baptist Foreign Missionary Society, and the Southern Baptist Convention, for men and money to launch such a school.

Resolved, that in view of the pressing need for a complete system of schools in connection with our Mission work, and of the inability, in most cases, of single Missions alone to undertake such schools, we recommend that our Missions co-operate with others, as far as possible, in the establishment of such schools.

Resolved, that we recommend that the Missions of the American Baptist Foreign Mission Society, and the Southern Baptist Convention organize Inter-Mission Committees; that each Committee hold an annual meeting, preferably in a different Mission each year, to consider the problems connected with the work in China of their respective Societies, their recommendations to be advisory only.

Resolved, that we recommend that without changing the present system of presenting carefully prepared estimates and financial reports, we urge that appropriations to the various Missions be made in gross, so that it will be possible to save time and expense by transferring surpluses under one heading to meet deficits under another without referring to the Board in each case.

United Missionary Campaign.

On the 19th of March a joint meeting was held in New York City of duly appointed representatives of the Conference of Foreign Missions Boards of North America and of the Home Missions Council of the United States, to confer concerning the desirability and feasibility of a united campaign for the introduction of adequate methods of

education and finance into the churches of North America, to the end that the Church may discharge its full missionary responsibility both at home and abroad.

The conference convened in the Board Rooms of the American Baptist Home Mission Society. Dr. Charles L. Thompson, of the Board of Home Missions of the Presbyterian Church, was made Chairman, and Mr. William B. Millar, of the Laymen's Missionary Movement, was made Secretary of the meeting. In the spirit of prayer the conference gave itself over to the consideration of reasons why a united campaign is desirable.

After a careful consideration of such reasons the conference came to the unanimous conclusion that the time has arrived for a United Missionary Campaign under the supervision of the Conference of Foreign Missions Boards of North America and the Home Missions Council of the United States. Under authority given to the members of the conference by the two respective organizations a Central Committee was created with power to add to its number. Bishop Arthur S. Lloyd, of the Protestant Episcopal Church, was made Chairman of this Committee; Dr. Hubert C. Herring, of the Congregational Home Missionary Society, was made Vice-Chairman; Mr. Eben E. Olcott, Treasurer, and Mr. William B. Millar, Recording Secretary.

It was agreed that no assessment should be made upon the Boards for the expenses of the campaign but that the necessary funds should be secured by voluntary subscriptions. It was also agreed to use existing agencies as far as possible in

the promotion of the campaign, so as to avoid the necessity of a large central budget for salaries of executive officers. The United Presbyterian Board of Foreign Missions was asked to give the services of Mr. Innes and the Laymen's Missionary Movement those of Mr. Millar.

The following features of the campaign have been approved:—

1. The campaign is in the interest of all the missionary work of the church and aims at the enlistment of the entire membership of the church.

2. A nation-wide simultaneous canvass for home and foreign missions in March, 1914, on the part of as many churches and denominations as can be led to undertake it at that time.

3. To prepare the churches of the whole country for such a canvass, Missionary Conventions or Conferences will be held throughout the United States, at as many as possible of the cities and towns of 5,000 population or over. There are about 1,250 such centers. As these Conventions and Conferences will need to be held between September 15th and February 15th, it will require twenty or more teams of speakers, holding Conferences in as many cities or towns simultaneously, to cover the territory. At the request of the United Campaign Committee, the Laymen's Missionary Movement has consented to undertake the organization and general direction of these Conventions and Conferences. The leaders in the campaign will be divided into teams of four to six men each, each team cultivating a designated area. The Conventions and Conferences will begin with an evening session and continue through the following day.

4. Widespread deputation work by volunteer speakers, with the aim of bringing the inspiration and message of this United Campaign to every community and every church.

5. The setting aside of the second Sunday of February as Missionary Day—for a nation-wide exchange of pulpits and for special missionary features in all departments of church life.

6. A special department of the campaign to be in behalf of the colored churches of America.

7. Special Conferences for Pastors, where they may study together the missionary operations of the whole church and the unique relation of the pastor to the world-wide extension of the Kingdom of Christ.

8. The widest possible use of carefully selected and specially prepared missionary literature.

9. A still larger and more general assistance of the public press in securing religious and missionary news and in interpreting the spirit of Christianity as the spirit of individual and universal service and helpfulness.

10. This United Campaign is not for this year only, but is to be "a comprehensive and sustained effort, with such developments as may prove necessary, to lead the whole church out into the discharge of its total missionary duty, in this crisis hour of national and world history."

11. The campaign aims not only at securing large missionary contributions, but at the development of the latent spiritual resources of the church. Prayer, personal Bible study, personal service and stewardship will all be emphasized in their relation to Christian efficiency.

The East China Educational Union.

About three years ago some educationists in East China met together in order to form some sort of a plan of closer co-operation. In this first meeting a committee was appointed to work on a uniform curriculum. This committee has been at work ever since. After two meetings the suggestion was made to call a meeting of educationists of all denominations in Eastern Central China. This meeting was quite well attended and recommended that the educational commission which had been formed by those educationists who had met before should enlarge itself by taking in representatives of any missions desiring to enter. At the next meeting several other missions sent delegates, bringing the number of missions represented up to nine. This meeting of the educational commission authorized the Committee on Curriculum that had been formed before to make an educational survey of the field of East and Central China, including the provinces of Kiangsu, Chekiang, Anhwei, and Kiangsi. This is being done—a questionnaire was sent out and many answers have been received and it is expected to follow this matter up until a complete educational survey is made. At the meeting of the Continuation Committee Conference in Shanghai under the presidency of Dr. Mott, the Shanghai Conference voted to approve of the aims of the Educational Commission and urged all missions in Eastern Central China not yet represented on the commission to appoint members in order that this commission might be the educational bureau for Eastern Central

China. As a result of this approval, practically all the other missions not yet represented on the commission sent delegates to the last meeting which met April 17th. At this meeting the name of the commission was changed to the East China Educational Union. Anyone desiring to see a copy of the minutes of that meeting may do so by sending to the Secretary, Rev. F. Rawlinson. The main items passed at that meeting were as follows:

1. To employ as soon as possible a secretary to give all his time to the work of this union especially in continuing the educational survey.

2. To approve of a scheme for the supervision of day schools, dividing the territory into districts, each district to have a superintendent to superintend the day schools of all denominations of that district and to request Mr. Espey of the Presbyterian Mission to become the superintendent for that district.

3. The meeting approved of a tentative curriculum for schools of all grades from the primary to the college. This curriculum is not intended to be hard and fast but, as its name indicates, is a tentative curriculum which shall be a guide for future developments. It is hoped that all mission schools in Eastern Central China will endeavor to bring their own curricula to this standard as quickly as possible. It is especially requested that all those receiving copies of this curriculum will study it, give it a trial and send in helpful criticisms. In no other way can it be perfected and be of real use.

4. The meeting recommended that the colleges in this section desiring to enter into a closer union and affiliation take as a basis a suggested scheme for such negotiations which was presented by the committee on curriculum.

The day following the meeting of the commission, representatives of the Boards of Trustees of Nanking, Hangchow and Shanghai Colleges met together. They agreed upon a tentative constitution and called a meeting of

the Trustees or Managers of the three institutions. This joint meeting occurred May 14th and 15th and after certain changes in the constitution appointed a Committee on Organization to submit the constitution to the six missions and their respective boards for approval.

F. J. WHITE.

Tsinanfu Soldiers' Institute.

The opening of the Soldiers' Institute at Tsinanfu by H. E. Chou Tsz-chi, Governor of Shantung Province, took place on the afternoon of April 26th.

There was a large number of guests from among the leading officials civil and military, members of the mercantile and missionary bodies, representatives of the Tsinanfu Union Church and others.

After the formal opening of the main door by the Governor, refreshments were served and the various rooms of the building inspected.

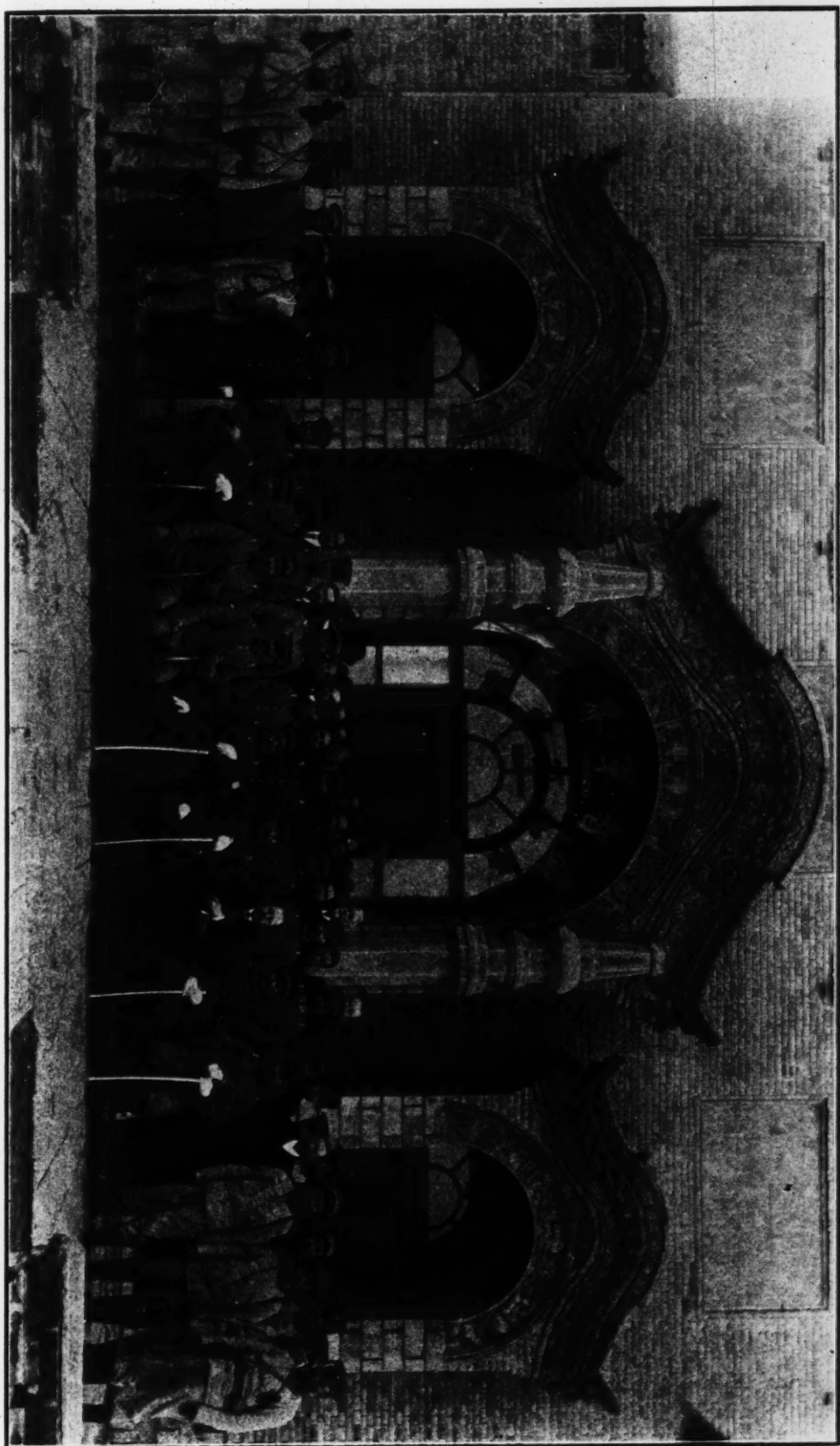
The Institute consists of a lecture hall seventy-six feet long by thirty-six feet wide, which is hung with large maps and pictures; a reading room in which, besides newspapers, many volumes published by the Christian Literature Society are to be found; recreation room; two reception rooms for social work, one of the latter being reserved for officers; two class rooms and office, also quarters for Chinese assistants and their families.

On the guests assembling in the main hall the purpose of the institution was fully explained. It was also stated that the institution was a gift from the Arthington Fund but that all current expenses had to be met by subscriptions. H. E. the

Governor followed with a short speech in which he declared the buildings open and expressed his keen appreciation of what had been done for his people. He was followed by General Chin, the commanding officer, who made a strong speech which was listened to with marked attention. He also expressed keen appreciation on behalf of the officers and men of the Fifth Division for what had been done for them and promised to assist the institution in its work. He again and again emphasized that it was the Christian church that had the kindly thought to build and equip such an institution for the welfare of soldiers, the first of the kind for the use of Chinese soldiers in Shantung Province and in all China. In a remarkable passage at the close of his address he said that he looked forward to a time, distant, perhaps, when religion should have taken such hold on the lives of men and when there would be such good understanding within this nation and between all nations that there would be no need for soldiers and armies. In the meantime, he and those under his command expressed their warm gratitude for this institution which he believed would be of great value.

The accompanying photograph was taken before the main entrance at the close of the proceedings. H. E. the Governor is seated near the centre of the group, Dr. Betz the German consul on his left hand, with General Chin the Commandant on his right. H. B. M. Consul was, unfortunately, absent from Tsinanfu on urgent business.

The Institute which is a branch of the "Tsinanfu Institute," though not formally



TSINANFU SOLDIERS' INSTITUTE.

(See Page 456.)



opened till above date, has been in partial use for about four months during which time about five thousand visits have been paid by soldiers. Both officers and men have been very cordial in their attitude. The reading room has been open for the use of civilian visitors also, especially at such times as the soldiers are on duty.

The garrison consists of seven thousand men, all of whom, we may fairly hope, will come under the influence of the institution. It is estimated that in twenty-one years about fifty thousand men, who have served their time with the colors, will be scattered throughout the towns and villages of this great province. It is to be hoped that these men may not only be friendly to those who have tried to serve them but that they in their turn may be means of spreading light in their own districts.

J. S. WHITEWRIGHT.

Tsinanfu.

The Wuchang Union Normal School.

To those who have anything to do at all with education in China the great need for trained teachers is very evident. How many a missionary can tell of the hopeless efforts at imparting knowledge which have been made in his day schools or boarding schools by native teachers whose knowledge even of Western subjects may have been sufficiently adequate for the purpose, and about whose enthusiasm there could be no two opinions, and yet who signally failed in their vocation, simply through lack of training in school methods. There are many more foreigners whose native schoolmasters, who though meeting with a fair

measure of success in their profession, would yet do many times better work if they could only have some training, training which the foreigner in charge of the Mission station through lack of knowledge or through want of opportunity is unable himself to supply. With the object in view of preparing some of their teachers for their life-work, the Wesleyan Missionary Society some ten years ago began a Normal class in the Wuchang High School, now the Wesley College, and some five years later the American Church Mission also began sending students, thus leading to the formation of the Wuchang Union Normal School. As time passed it became evident that much greater scope for practical work was needed and at the beginning of 1912 a small building on the street was secured as a day school to be used as a Normal practising school, the Wesleyan Boys' Boarding School in the city being also secured for the same purpose, and to these two schools students go one week at a time, and there teach under foreign as well as capable native supervision. Besides this, all students regularly give criticism lessons in the presence of their fellows and the head of the school who is a trained schoolmaster holding the diploma of the English Board of Education. It is the rule in these lessons that each student shall criticise the methods of the one who teaches, and it says much for the good sense of the students that almost from the first they fell in with the custom, no one seeming to be troubled with fears as to "loss of face." Such lessons cannot fail to be of value in showing the teacher's weaknesses and in providing him with methods that

should be of great use to him in his work. Besides the merely professional part of the work, the course (which has just been extended to three years) makes provision for a good sound general education, all instruction being in Chinese. The syllabus includes Chinese Classics, Composition, and History (which are taught by really efficient Chinese scholars), Elementary Mathematics, Greek and Roman History, Theory of Teaching, Physiology, Chemistry and Physics, Geography, Scripture, Drawing, Drill (Swedish Exercises), and Singing.

In regard to the Chemistry and Physics, students not only see experiments performed but themselves also do laboratory work and record in their notebooks the results of their experiments. A healthy sign in connection with the school is the fact that the members are beginning to take more or less of their share in the corporate life of the College and it is now no uncommon thing to see a schoolmaster in the making rigged up in foreign football-clothes entering with zest into a football match. To those who successfully complete their Normal course a certificate is awarded, and arrangements are now being made to provide a course of study (with examinations) for those who have earned their certificate, and to those who successfully pass through this extra course a higher diploma will be presented. A vacation school is being held once a year for the benefit of those especially who live up-country, and to whom a few lectures and demonstrations in the art of teaching and in other subjects together with a few days' fellowship with those engaged in the same noble work cannot but be of help. A

gladdening feature of the work is the fact that a few of our men have engaged in the work of preaching the Gospel during their stay in the School, and it is our desire and aim that men should not only be Christian schoolmasters, but should take an active part in the work of spreading the Gospel in the towns and villages to which they are appointed. We often receive applications from other missions for men who have passed through the School, but owing to the demand for men in the schools of the missions already sending students it is seldom that these requests can be complied with. We are always glad to welcome suitable students from other missions and the printed prospectus of the School can be had on application to the Headmaster.

A. J. HARKER.

Chinese Branch of the Children's Scripture Union.

Mr. Gilbert McIntosh, the Honorary Secretary for China, writes:—

The present seems an opportune time for bringing to the attention of missionary workers in China the objects and methods of the Children's Scripture Union. It is among the Christians, and especially among the young people, that the Scripture Union is a helpful agency. The Chinese undoubtedly learn to prize the Bible as do our home Christians. We have heard of a Chinese preacher who carried about with him the same New Testament nearly twenty years, getting it rebound again and again. When, however, we think of the hindrances to private devotional study of the Bible in the average Chinese home, of the lack of

privacy, the long working hours, the dark tired moments, the presence of and frequent obstruction by unsympathetic friends, the prevalence of illiteracy, and the absence of those members of the family who should be responsible for family worship, it is obvious that excuses for dropping the practice of family prayers will be easily found and appear plausible. It is as obvious that membership in a Scripture Union will be a constant help and reminder to young Christians.

Another sphere of special usefulness is to be found in connection with institutional work. Some of our correspondents who are engaged in school work enroll the pupils as members, and every morning at school prayers the portion for the day is read, many of the boys and girls having read it themselves beforehand.

A LITTLE BIT OF HISTORY.

In case some of our readers may not understand the relation of the Scripture Union to the home societies, which it represents, we shall give the main steps in its history. Forty-five years ago the Children's Special Service Mission began its unique work in the cities, towns, villages, and seaside resorts of our native land. Through the objects aimed at and the methods employed, emphasis was naturally placed on the thoughtful and prayerful study of God's Word. Thirty-four years ago, therefore, the Children's Scripture Union was commenced as a branch of the work, the young people influenced at the meetings being banded together for the regular daily reading of the Bible. There are now branches of the Union all over the world, specially interesting and expanding work being

carried on in India and Japan. Twenty-seven years ago a Chinese branch of the Children's Scripture Union was started and within three years had attained a membership of nearly 700. The first honorary secretary was the late Mr. James Dalziel. On his death in 1890 the present honorary secretary took up the work and has endeavoured to carry it on as far as other crowding duties allowed.

NEED FOR DEVELOPMENT.

Although many missionary workers in China have worked at home in connection with the Children's Special Service Mission, and become members of the Scripture Union through its instrumentality, the work in China has not made the progress that might have been expected. We do not forget that other Bible reading societies have made their appearance at different times in China, and, where the portions read corresponded with the Sunday-school and other studies, have proved specially helpful, yet we feel that there is great need for the Children's Scripture Union and its life ought not to be stunted and ineffective. Correspondence with many workers all over China indicates an appreciation of the greatness of the need and the importance of the opportunity, and we trust that the mention of the names of the Children's Special Service Mission and the Children's Scripture Union will awaken many memories of past blessings received through these agencies, as well as hopes for similiar blessings for China.

SPHERE OF INFLUENCE.

Readings for 1913 have been sent to the undermentioned places. The returns of actual

membership" are too incomplete to allow of a satisfactory statement. We are glad to report, however, that Miss A. K. Wolfe, writing from Foochow on 4th April, says: "We have about 1,445 members in this part of the province."

READINGS ISSUED.			
Anhui	Province...	...	2
Chekiang	"	...	312
Chihli	"	...	100
Fukien	"	...	1,560
Honan	"	...	135
Hunan	"	...	10
Hupoh	"	...	31
Kansuh	"	...	120
Kiangsi	"	...	595
Kiangsu	"	...	155
Kwangsi	"	...	24
Kwangtung	"	...	100
Shantung	"	...	60
Shansi	"	...	10
Shensi	"	...	20
Szechuan	"	...	550
Hongkong	...	...	220
Australia	...	...	20
United States	...	...	10
Canada	...	...	15
Singapore	...	...	30
Penang	...	...	10
Chinese Y.M.C.A., Tokyo	...	...	20
Total			4,109

SOLAR CALENDAR FOLLOWED.

For a good many years we have followed the Chinese method of reckoning dates, but seeing that the Republic of China has adopted the solar calendar we felt it wise, after consulting both Chinese and foreign workers, to begin the new year with January 1st, completing it on December 31st. As the new system, however, is not familiar to many of our readers we have inserted both the solar and lunar dates.

FINANCIAL.

As a number of friends using Chinese readings evidently delay payment until a bill is sent, we would remind them that no bill is sent for Readings sup-

plied (excepting when these are bought from the Mission Press book-room). The understanding is that the nominal charge for the Chinese readings is two cents per copy, but that in cases where the readers have no money of their own, special arrangements can be made at the discretion of the friends over-seeing the work. In some boarding schools the pupils contribute in kind, and we feel sure that their interest in the Scripture Union and their daily readings will deepen as they knit their contributions.

On account of the serious illness of his wife, the writer was hurriedly summoned home in November, 1911, and was absent part of last year. The one who undertook the work left unexpectedly, consequently there was a certain amount of disorganization of Scripture Union matters. The membership in the province of Szechwan suffered especially; but it is hoped that friends will put themselves once again in touch with the honorary secretary. We want the children as well as the men and women to read the best of books, the most needed and the most powerful Book, the Book that tells the Story of Divine love, the Book through which God speaks perpetually to souls in all ages. We want to help our Chinese friends, young and old, in the systematic reading of the Bible. One correspondent writes: "I am anxious to have the Christians all pasturing in the same spots throughout the year and I think that your booklet is the best I have seen for this." We trust, therefore, that the foregoing paragraphs will lead to further help through the Children's Scripture Union.

The Month

FINANCE.

The general attitude towards the question of the Quintuple Loan became much quieter, though Parliament remained uncertain, and Dr. Sun Yat-sen was so opposed as to send a manifesto to London objecting openly to it.

On May 10th the bankers paid over the first advance amounting to about £300,000. Hongkong merchants sent a congratulatory message to President Yuan. The loan was well received in Europe. There has been some talk also of a further Quintuple Loan.

ANTI-OPIMUM.

It is stated that the export of Indian opium for China has ceased. The three provinces of Shantung, Anhwei, and Hunan have been declared closed to Indian opium. China also requested that the provinces of Chekiang and Fukien should be in like manner closed. This, however, is still left an open question.

Eight chests of opium were seized by officials at Chefoo and burned. The International Opium Conference has again been called to meet at the Hague on July 1st.

THE GOVERNMENT.

The various parties in Government have failed to agree; in consequence little real legislation has been enacted.

General Li of Kiangsi came into conflict with the Peking Government over the question of an appointment. Matters went so far as to have the Northern and Kiangsi troops facing one another across the Yangtze at Wusueh. It did not appear as though the business men sympathized with the possibility of another revolution.

President Yuan finally regained control of the situation without bloodshed, and General Li was asked to vacate his post and go to Peking for another appointment. General Li Yuan-hung was asked to act as Tutuh of Kiangsi, but this he declined to do.

MONGOLIA AND THIBET.

The draft of a new agreement between Russia and China with regard to Outer Mongolia has been prepared. To this Parliament would not agree, and the Russian representative did not seem favourable to any further change. Inner Mongolia is quite restless, the larger part of the people being in active revolt. They demand autonomy and the right to raise their own troops.

A conference between Great Britain, Thibet, and China has been suggested in order to settle some of the outstanding questions. Recently a Chinese victory was reported. Darjeeling has been suggested as the place of the conference.

DISTURBANCES.

Soldiers at Foochow created a small disturbance. The missionaries at Sinyuen and Hinghua were conducted into safety. It is reported that the leader of the rebels there has been proclaimed emperor, and that there is considerable sympathy with the bandits on the part of the people. Disbanded soldiers rioted at Chungking.

General Hsü Pao-san was assassinated on May 24th at his home in Yangchow with a bomb sent in a parcel.

Pirates have been active on the West River, and have looted a French steamer.

A cable has come from The Presbyterian Board of Missions, N. Y., announcing the death, after a short illness, of Mr. L. H. Severance. Mr. Severance was a princely giver, and not many years ago made a tour of India, China, Japan, and Korea, visiting many of the Missions of the Presbyterian Board, and in very many cases leaving them the richer by generous and wisely directed gifts, amounting in the aggregate to many tens of thousands of dollars. His death will come with a sense of personal loss to people all round the world. Though he had already attained, or nearly so, to the allotted three score and ten, yet he seemed so vigorous that it was hoped that he might be spared for many years.

Missionary Journal

BIRTHS.

At Sinyangchow, Honan, May 10th, to Rev. and Mrs. I. DAEHLEN, Amer. Luth. Miss., a son (Rolf).

At Peking, May 11th, to Mr. and Mrs. A. N. HOAGLAND, Y. M. C. A., a daughter.

At Hada, Chihli, May 13th, to Mr. and Mrs. R. W. STURT, a daughter (Mary Twite).

At Hunyuan, Shansi, to Mr. and Mrs. J. D. HÖGLANDER, a daughter (Elin Viola).

At Shanghai, June 1st, to Mr. and Mrs. A. H. SWAN, Y. M. C. A., a daughter.

At Tientsin, June 7th, to Mr. and Mrs. R. M. HALL, Y. M. C. A., a daughter.

MARRIAGES.

At Kiukiang, June 5th, Mr. R. CUNNINGHAM, C. I. M., to Miss E. P. REID.

At Pingyaohsien, Shansi, June 5th, Mr. J. H. MELLOW, C. I. M., to Miss F. M. McDONALD.

At Shanghai, June 16th, Mr. M. RINGBERG, C. I. M., to Miss IDA E. ANDERSON.

DEATHS.

At Peking, May 26th, Dr. HALL, Amer. Pres. Miss., of typhus fever.

ARRIVALS.

April 30th, Rev. and Mrs. A. G. CASTLETON and two children, E. B. M., Choutsun, from England (ret.).

May 20th, Mr. and Mrs. C. J. ANDERSON, C. I. M., and four children from North America (ret.).

May 26th, Mr. G. A. STÅLHAMMAR, C. I. M., from Sweden (ret.).

May 29th, Rev. M. E. RITZMAN, Rev. and Mrs. H. E. VOSS and family, all United Evan. Ch. Miss.; Rev. and Mrs. E. A. BECK and family, Ref. Ch. in U. S. A.; Mrs. A. PAUL and family, For. Chris. Miss. Soc.; Dr. and Mrs. E. H. HUME and family, Yale Miss. Soc.

May 31st, Mr. and Mrs. A. LUTLEY, C. I. M., from England (ret.).

June 1st, Dr. and Mrs. J. R. WATSON, E. P. M., Tsingchowfu (ret.).

June 3rd, Miss B. C. LI, M.D., M. F. M., (ret.).

DEPARTURES.

May 22nd, Rev. and Mrs. D. SUTHERLAND, Eng. Pres. Miss., for Scotland.

May 24th, Rev. and Mrs. A. A. TALBOT and family, Am. Pres. Miss. Soc.; Rev. and Mrs. W. W. WILLIAMS, M. E. M., all for U. S. A.

May 27th, Mr. and Mrs. A. E. RYDBERG and three children, for America.

May 30th, Dr. and Mrs. POLLAND and son, For. Chris. Miss., for U.S.A.

May 31st, Rev. and Mrs. A. J. BOWEN and family, M. F. M., for U. S. A.

June 1st, Misses L. V. MINNISS and I. E. WICKENDEN, A. B. F. M. Soc., for U. S. A.

June 3rd, Rev. and Mrs. W. M. JOHNSON and family, M. E. M., for U. S. A.

June 6th, Mr. W. F. H. BRISCOE, Miss G. LINOM and Miss W. BIRD, all for England; Miss E. COOKE, for Australia. All C. I. M.

June 7th, Rev. and Mrs. J. B. EYESTONE and daughter, M. F. M., for U. S. A.

June 8th, Mrs. H. S. JENKINS and family, E. B. M., for England; Miss P. SEIDLEMANN for Germany; Miss F. L. COLLINS, C. I. M., and Miss E. C. JOHNSON, C. I. M., for North America.

June 9th, Mrs. E. H. HART and family, M. E. M., for U. S. A.; Mrs. HUNTER CORBETT, A. P. M., Chefoo, for U. S. A.

June 15th, Mrs. J. C. GARRITT and children, Mr. and Mrs. MERWIN and Miss C. S. MERWIN, M.D., Rev. and Mrs. W. H. GLEYSTERN, Mrs. F. J. HALL and family, A. P. M., Dr. and Mrs. R. T. SHIELDS and family, A. P. M. (South), all for U. S. A.; Rev. and Mrs. J. V. DAWES and daughter, Am. S. Bapt. Miss. for U. S. A.

June 18th, Dr. and Mrs. P. J. TODD, Independent, for U. S. A.

